

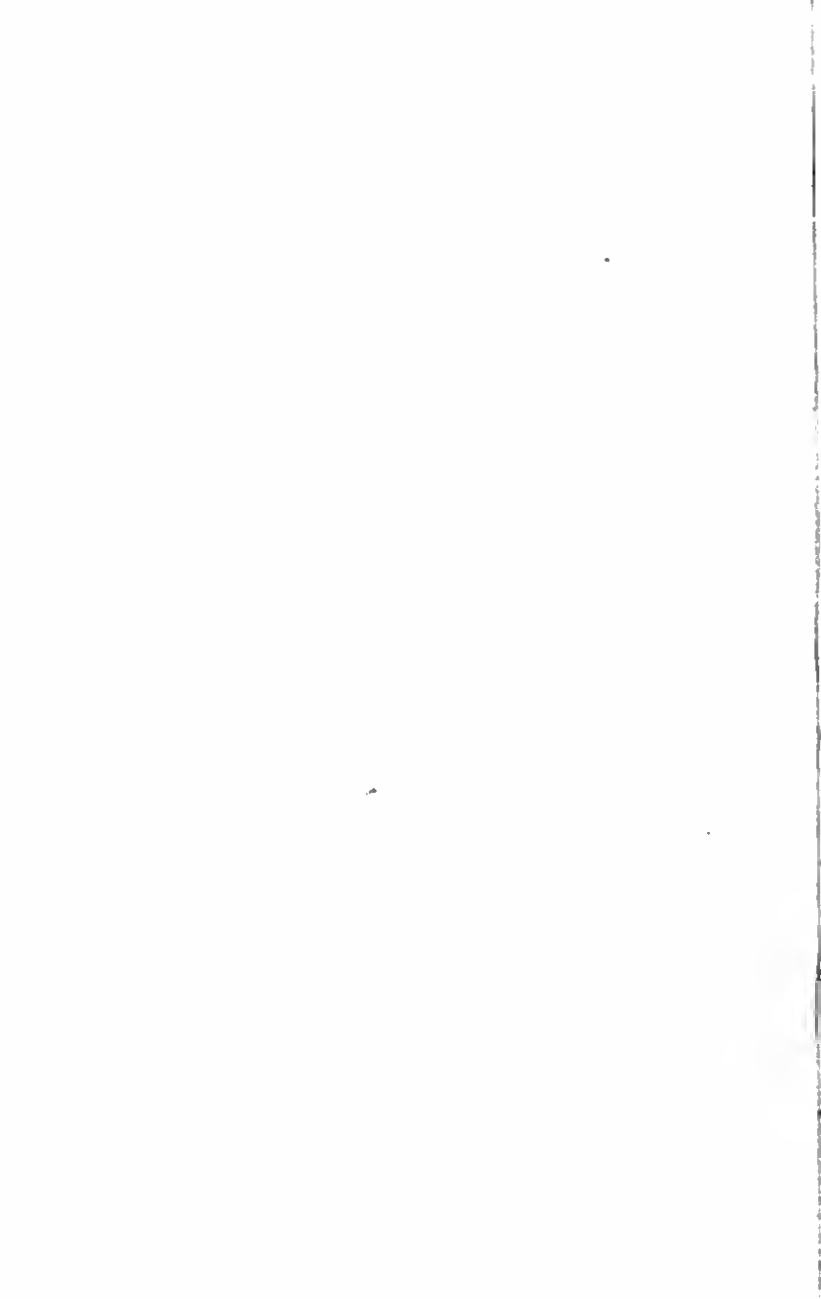
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SOURCES OF HARYANA HISTORY, SERIES
INSCRIPTIONS OF HARYANA



INSCRIPTIONS OF HARYANA

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Dedicated to

The Sacred Memory of My Parents

Shri Har Narain and Shrimati Ratni Devi

“देशोस्ति हरियानाख्यः पृथिव्यां स्वर्गसंनिभः ।
दिल्लिकाख्या पुरी तत्र तोमरैरस्ति निर्मिता ॥”

PREFACE

There is a marked shift these days in the Indian historiography towards micro-studies for the examination of her political, social, cultural and economic issues. This approach is, no doubt, cogent and correct, but it presents a pretty large number of difficulties in the way of scholars, for this demands the location and use of new historical sources of different regions.

In the case of the scholars working on Haryana history, this problem is confronted with in a still more acute form. The state came into existence barely a decade ago and there are no good libraries or depositories of records here. Even for minor informations, a scholar has to make much efforts shuttling from place to place and from one library to the other.

Keeping in view this special problem of the young scholars working on Haryana, an endeavour is being made here to present a series of Sources of Haryana History. The present monograph is the first in this series. It deals with 247 inscriptions in all, 37 in Sanskrit and Prakrit, 78 in Arabic and Persian, and 132 in English and Hindi. For the convenience of the scholars an English rendering has been provided to the non-English records.

In the preparation of this monograph, I have derived great help from many individuals and institutions. In particular, I am grateful to Dr. K.C. Yadav, who not only advised but also helped me a lot in its preparation. I am also grateful to Dr. P. Gupta, Prof. S.N. Shastri and Dr. M.C. Chaudhury for their advice. I am thankful to my student Mr. Zalmi Heidry of Afghanistan and Dr. S.B.P. Nigam, who helped me in rendering the Arabic and the Persian inscriptions into the *Devanāgarī* script. I have no words to express my heartfelt gratitude to the following great scholars who brought many Haryana inscriptions to light several decades ago : G. Bühler, J. Eggeling, E. Hultzsch, Sten Konow, J.F. Fleet, A. Cunningham, F. Kielhorn, Paul Horn, Miles Irving, Rajendra Lala Mitra, D.R. Bhandarkar and Prof. Sadhu Ram. I express my sincere gratitude to the authorities of the following learned Journals/works from where I have taken the materials for the present work : *Journal of Haryana Studies*, *Indian Antiquary*, *Epigraphia Indica*, *Journal of the Asiatic Society of Bengal*, and *Corpus Inscriptionum Indicarum*.

I am also thankful to my publisher Shri V.K. Arora for taking interest in this work.

Despite the very best efforts to present the whole text correctly, some errors have inadvertently crept in for which I crave the indulgence of the readers.

I shall feel highly rewarded if this humble attempt of mine helps some scholars trying to unravel the past history and culture of Haryana.

15th February, 1978

Silak Ram Phogat

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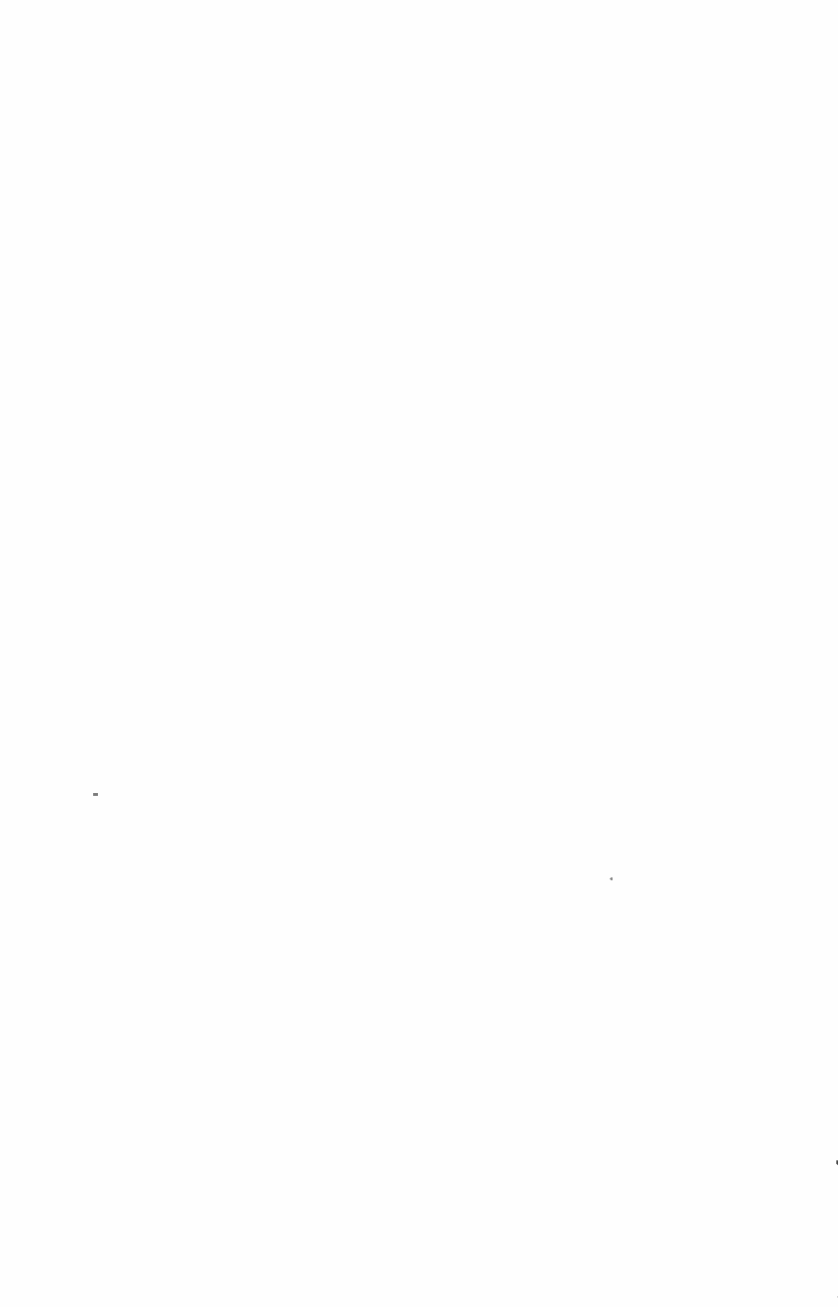
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TRANSLITERATION TABLE

अ	a	क	k	ख	kh	र	r
आ	ā	ख	kh	ण	ṇ	ल	l
इ	i	ग	g	त	t	व	v
ई	ī	घ	gh	थ	th	श	ś
उ	u	ङ	ṅ	द	d	ष	ṣ/sh
ऊ	ū	च	ch	ध	dh	स	s
ऋ	ṛi/r	छ	chh	न	n	ह	h
ए	e	ज	j	प	p	क्ष	kṣ/ksh
ऐ	ai	झ	jh	फ	ph	त्र	tr
ओ	o	ञ	ñ	ब	b	ज्ञ	jñ
औ	au	ट	ṭ	भ	bh		
अं	m̐	ठ	ṭh	म	m		
अः	aḥ	ड	ḍ	य	y		



INTRODUCTION

Although Haryana has been contributing a great deal to the national history and culture since time immemorial, yet this contribution has to a large extent, remained untapped so far. Its manifestations for the most part are lying buried into obscurity and one has to make efforts to bring them to light. To begin with, a great mass of contemporary evidence will have to be gathered from various sources, such as literary, epigraphic, numismatical and archaeological. In this monograph, however, an endeavour is made to present just one of these sources—Epigraphic. In Haryana are found hundreds of inscriptions engraved on rocks, stone pillars, slabs and images; copper; earthen objects; terracotta tablets and bricks; and birchbark. The language of the records is different at different times. It was Sanskrit and *Prākṛit* in ancient times, Arabic and Persian in medieval times and English in modern times. Very few records in Hindi and *Devanāgarī* script have been reported so far.

The inscriptions included in the present work have been placed in three separate sections : Section I dealing with the inscriptions of the ancient times; and Section II and III with those of the medieval and modern times respectively.

I

The earliest epigraphic account from Haryana available so far is inscribed on a sandstone pillar known by various names, viz., 'Bhimasena's Pillar', 'Golden Pillar', 'Firoz Shah's Pillar' and 'Delhi-Sawalik Pillar'. This historic pillar standing at Firoz Shah Kotla, Delhi was carried to this place by Firuz Shah Tughlak from the village of Topra where it stood originally. Topra is identified by Cunningham with Topra in Ambala District.¹ Besides several minor records of pilgrims and travellers the pillar bears three inscriptions of the Chauhāna Visaladeva Vighararāja IV and seven edicts of Aśoka.

1. For details of the inscription, See : Hultzsch, E. 'Delhi-Topra Pillar-Edict', *Corpus Inscriptionum Indicarum*, Vol. I, pp. XV-XVII, 119-137; Of the edicts of Aśoka, "the seventh is unique while other specimens of the first six edicts have been discovered elsewhere".

Next comes a fragmentary terracotta plaque² from Sugh (ancient Srughna, 6 km. to the east of Jagadhri in District Ambala) representing a child in seated pose and learning the vowels. This plaque is now exhibited in the National Museum, New Delhi. On the basis of palaeography of the letters and the art of the plaque, it can be assigned to the 2nd century B.C. The writing of vowels (including the *anusvāra* and the *visarga*) on a 'Takkil', wooden-board, for the purpose of learning is the earliest available depiction, in the form of 'Barākhadi', not only in Indian art but also on any kind of material.

The only Kharoshthi inscription³, known from Haryana, containing two incomplete lines and one letter (i.e., *akshara*) of a third one is discovered from Karnal. It belongs to the Śaka-Kuṣāṇa period. Then comes the five inscriptions reported from Tusham.⁴ Neither of them is dated though, Fleet on⁵ palaeographical basis has assigned these to the end of the fourth or the beginning of the fifth century A.D. A stone pillar of Aśoka's time is now installed in Gujri Mahal at Hissar.⁶ It bears some eight names of pilgrims on different parts, and palaeographically these records belong to the end of the fourth or the beginning of the fifth century A.D.

Seven sculptured terracotta bricks depicting scenes from the *Rāmāyana* have been found from Nacharkhera, a village nine miles from Tohana in Hissar district.⁷ Two of these are inscribed in Gupta characters. The inscription engraved on the specimen depicting Rāma, Sītā and Lakshmana talking to Jaṭāyu is taken from Vālmiki's *Rāmāyana*,⁸ whereas the other specimen bears the name of 'Triśirā' *rākshasa* who is shown being informed by a soldier that the 14 *rākshasa* were unable to defeat Rāma. The specimens possibly belong to a Vaiṣṇava temple made of terracotta bricks.

Cunningham⁹ discovered two fragmentary stone inscriptions from Kapalmochan village, District Ambala. Both the records in Gupta characters belong to a temple at the site of the discovery of the inscriptions.

2. Agrawala, R.C., 'Learnlog of Alphabets', *Journal of the Oriental Institute, Baroda*, Vol. XVII, No. 4, 1969, p. 558. This small plaque from Haryana is of great interest for "an art historian and an educationist."

3. Konow, Sten; *Corpus Inscriptionum Indicarum*, Vol. II, 1929, p. 179.

4. Cunningham, A., *Archaeological Survey of India Reports*, Vol. V, p. 141.

5. Fleet, J.F., 'Tusam Rock Inscription', *Corpus Inscriptionum Indicarum*, Vol. III, p. 269.

6. Cunningham, A., *Op. Cit.*, Vol. V, p. 138.

7. Sitak Ram 'Archaeology of Rohtak and Hissar Districts (Haryana)', Ph.D. Thesis (unpublished) Kurukshetra University; 1972, p. 203.

8. *Aranyakopāṇḍa*, 14.1; see also: *Bulletin of Museums and Archaeology in U.P.*, No. 5-6, 1970, p. 6.

9. Cunningham, A., *Op. Cit.*, Vol. XIV, p. 77.

A stone inscription from Laos¹⁰ (Iodo-China) of the fifth century A.D. records the setting up of Kurukshetra *Mahātīrtha* by the Mahārājādhirāja Śrī Devamkā in his country. Dr. R.C. Majumdar who brought the inscription into light has compared the eulogizing verses of this record with those found in the *Mahābhārata* and the *Purāṇas*, and believes that the court *paṇḍitas* of Devamkā must have come across such eulogies in Indian literature.

Three inscriptions from Pinjore¹¹ were brought to light by Cunningham. Of these, the first one is quite illegible; the only important information we can get from it is the name of Pinjore which in ancient times was called Pañcbapura. The second one contains six lines but its contents are not clear. The third record is in *Devanāgarī* script and records the names of some persons, but the object of writing is not known.

A terracotta seal from Agroha¹² bears an inscription in five lines in Gupta characters. This seal throws a significant light on the history and administration of the Yaudheyas. From this seal we gather that the leader of the republic used to bear monarchical titles. This fact is also attested by the Bijayagadh inscription.¹³ The Yaudheyas who were a warlike people had their capital at Rohtak and are known in Junagadh inscription¹⁴ as indomitable *kshatriyas*.

Another important record is the copper seal of Harshavardhana from Sonapat.¹⁵ It records the genealogy of the Puṣpabhūti rulers and provides us the information that Puṣpabhūti rulers were devout worshippers of the Sun god, and that Rājyavarddhana (II) is called *paramasaugata*.

A stone inscription from Kaman,¹⁶ the headquarters of a tehsil of the same name in District Bharatpur, Rajasthan falls into two parts, the first of which is effaced and contains a description of a temple of Śiva, whereas the second part contains seven different records ranging from the year 180 to 299 probably belonging to Harja Era. The important informations we get from the viewpoint of Haryana history from this inscription are the (i) recording of a Brāhmana named Kakkuka who was a resident of Rohtak, and (ii) the donation of a merchant named

10. Majumdar, R.C., *Journal of Haryana Studies*, (ed. K.C. Yadav) Kurukshetra University, Kurukshetra, Vol. V, p. 19; The discovery of the inscription is an evidence of the spread of Hindu culture and civilization in far distant Laos, and the more important information is the authority for taking Kurukshetra to be the holy place par excellence in abroad as well.

11. Cunningham, A., *Op. Cit.*, Vol. XIV, p. 76.

12. *Journal of the Numismatic Society of India*, Vol. XXXII, 1970, p. 154.

13. Fleet, J.F., *Op. Cit.*, p. 231.

14. *Indian Antiquary*, Vol. VIII, p. 257; Kielhorn, *Epigraphia Indica*, Vol. VIII, p. 42.

15. Fleet, J.F., *Op. Cit.*, p. 231.

16. *Epigraphia Indica*, Vol. XXIV, p. 329.

Vajraṭa. Vajraṭa of this inscription is the same merchant who is mentioned in an undated inscription of Mahendrapāla from Pehowa as "an ornament of his family, who obtained all his wishes and gained an enormous rise in his honest profession."¹⁷

One of the inscriptions discovered from Pehowa¹⁸, dated 276 (Harṣa Era or 882 A.D.) and of the reign of Bhojadeva throws a significant light on the religious and cultural history of the region. Pehowa, according to this inscription, was a great trade centre for horse dealers.

Another inscription of the time of Bhoja,¹⁹ the Pratibāra ruler was found at Sirsa. It is of much value from the viewpoint of religious history of the region. It records the construction of a brick temple of Śiva by Nilakaṇṭha, a saint of Pāṣupata sect at Sirsa. It gives us an information that at least for five generations the Pāṣupata sect flourished here during the 8th and the 9th centuries A.D.

Another inscription²⁰ from Pehowa²¹, of the time of Pratibāra Mahendrapāla (A.D. 895 to A.D. 905) speaks of the Tomaras. The object of writing is to register the building of a triple-temple of Viṣṇu at Pehowa by three Tomara brothers namely Gogga, Pūrṇarāja and Devarāja.

A terracotta tablet²² bearing the "seven musical notes" was unearthed during the excavations of Agroha (District Hissar) by H.L. Srivastava. This tablet, bearing musical notes, viz., *ni, dha, pa, ma, ga, re, sa* of 9th century A.D. is one of the earliest archaeological evidences for the history of music.

A stone slab inscription²³ from the village of Mohanbari, Jhajjar tehsil of Rohtak District is important for religious history. It speaks of a temple of Viṣṇu. Another Vaiṣṇava record²⁴ engraved on a volute Vaiṣṇava temple carved in a single piece of stone about 40" high is found from Gurawra village, District Gurgaon. Here the inscription records the death of a person named Viṣṇuhari, the worshipper of God Viṣṇu. It is interesting to note that the death of the worshipper is recorded in Śaka Sāmvat whereas the date of engraving this inscription is dated in Vikrama Sāmvat.

A stone inscription from Hansi,²⁵ of the time of Prithvirāja II, the Chauhāna ruler of Śākambhari, speaks of the fortification of Hansi. It

17. *Journal of Haryana Studies*, Vol. 1, No. 1, 1969, p. 16.

18. *Epigraphia Indica*, Vol. 1, p. 186.

19. *Epigraphia Indica*, Vol. XXI, p. 295.

20. *Journal of Haryana Studies*, Vol. 1, No. 1, (1969), p. 16.

21. Srivastava, H.L., *Excavations at Agroha, Panjab. Memoirs Archaeological Survey of India* No. 61, p. 4.

22. Silak Ram. *Op. Cit.* p. 246.

23. *Ibid.*, p. 247.

24. *Indian Antiquary*, Vol. XLI, p. 19.

further provides us an important information that Hansi was a stronghold of the Chauhānas of Śākambhari. They fortified the city and made it a base in order to check the attacks of the Muslims. They had started campaigning Haryana right from the early 10th century A.D. and accordingly, as we know from Harra (Rajasthan) inscription,²⁵ killed Tomara rulers namely Rudra, Salavāna, and Tantrapāla (of Delhi).

An inscription on a large slab in Udaipur Museum²⁶ belonging to the reign of Rāpā Mokala of Mewar and dated 1487 V.S. (A.D. 1430) refers to the construction of a well by the Brāhmana Vidyādhara who was the descendant of Sūrapāla of the Gauḍa family of Haryana. Another fragmentary Chauhāna *Prasasti* from Rajasthan, at present in the Ajmer Museum²⁷ makes mention of the achievements of Arṇorāja, the Chauhāna king, and refers to his conquest of Haritānaka (Haryana) country also.

A four armed Saṅkarshaṇa image of Viṣṇu in black stone was found to the south-east of the Qutb Minar, Delhi.²⁸ It bears an inscription which provides us the information that in *Saṁvat* 1204 (A.D. 1147) this image was installed by a merchant of Rohetaka (Rohtak).

Ladnā²⁹ (Jodhpur District in Rajasthan) inscription refers to Dhilli (Delhi) as the capital of Haritānā (Haryana) country. Another set of inscriptions,³⁰ three in number, and of the time of Visaladeva Vighararāja IV, the Chauhāna ruler, are engraved on the above mentioned pillar, at Firoz Shah Kotla, Delhi, which bears Aśoka edicts. Visaladeva, son of the illustrious Avelladeva, king of Śākambhari is said to have conquered the land between the Vindhya and the Himālaya mountains and by repeatedly exterminating the *Mlechchhas* (Muslims) he had made Āryāvarta once more the abode of the Āryas.

Bijolia³¹ (Udaipur District, Rajasthan) Jain rock inscription of the time of the Chauhāna Someśvara records the genealogy of the Chauhāna kings, and further records their conquest of Dhilikā (Delhi) and Āsikā (Hansi) the strongholds of Haritānaka (Haryana).

Badaun (U.P.) inscription³² refers to some Śaiva ascetics of whom one Išānasīva is said to be the eldest son of Vasāvana, a resident of Simhapalli (Shamli in Merut, U.P.) in Hariyāna (Haryana) country.

25. Kielhorn, F., *Epigraphia Indica*, Vol. II, 1894, p. 116.

26. *Archaeological Survey of India—Annual Report for the year 1930-34, Part-I*, p. 277.

27. Sharma, Dasaratha, *Early Chauhan Dynasties*, 1939, p. 43.

28. *Indian Archaeology 1958-59—A Review*, p. 29.

29. *Epigraphia Indica*, Vol. XXI, p. 23.

30. *Indian Antiquary*, Vol. XIX, p. 213.

31. *Journal of the Asiatic Society, Bombay*, Vol. LV, Part-I, p. 40.

32. *Epigraphia Indica*, Vol. I, p. 64.

A stone slab inscription³³ dated *Vikrama Sahvat* 1333 (A.D. 1276) and of the time of Ghiyas-ud-din Balban was discovered from Boher village, four mile east of Rohtak. The slab seems to have been taken to this village by some unknown person or agency. The object of the inscription is to record the excavation of a step-well between Pālamba and Kuṣūmapura villages in the Union Territory of Delhi. It records that the land of Hariyānaka (Haryana) was first ruled by the Tomaras, then by the Chauhanas, and was being ruled by the Śakas (i.e., Muslims) when the inscription was written. This inscription is an important source for the chronology of the rulers of Delhi from Sabābudīn to Ghiyas-ud-dīn Balban. It also gives the glory of the capital city of Delhi where Udhghara the excavator of the *Baoli* was born.

II

Section II deals with the inscriptions of medieval times. This list, presented here is by no means exhaustive. It consists of 78 inscriptions, recorded by Dr. Paul Horn.³⁴ Of these inscriptions, 12 come from Rohtak, 10 from Meham, 11 from Jhajjar, 2 from Panipat, one from Sewah (near Panipat), 9 from Sonapat, 11 from Hissar, 2 from Barwala, 17 from Hansi, and 2 from Fatehabad. Most of these inscriptions belong to the Mughal period—43; one is of Muhammad bin Sām's time; and 33 of the later *Pathān* kings.

These inscriptions were found either on the mosques or on tombs. Unfortunately, in the post-1947 times many of these buildings have suffered damages and as such a large number of these inscriptions have been misplaced or damaged.

These inscriptions are an important source of the history of the medieval times. They give details about many important officials, saints, and famous personages who lived in Haryana during the Sultanate and Mughal periods. They also give some indications of the social, economic and cultural life of the people.

III

This section consists of the inscriptions of the modern times. The inscriptions here are in the main taken from Sir Miles Irving's *A List of the Inscriptions on Tombs or Monuments in the Punjab, North-West Frontier Province, Kashmir and Afghanistan*, Vol. II. A few inscriptions have been also collected by the present compiler. A perusal of both the lists of the inscriptions reported in the following pages would make the reader agree with Mr. Irving that both in antiquity and significance the Haryana inscriptions cannot compare with Dutch and

33. *Journal of the Asiatic Society of Bengal*, Vol. XLIII, Part-I, p. 108; see also: *Indian Antiquary*, Vol. XXI, No. 147 p. 186.

34. Muhammadan inscriptions from the Suba of Delhi, *Epigraphia Indica*, Vol. II, pp. 130-59, pp. 424-37.

Portuguese inscriptions of the 16th and 17th centuries which are found in Madras and Bengal. In fact, the British flag only crossed the Jumna in 1803, and of the Christian adventurers who lived or travelled in the Punjab in the days before the British rule, the relics that remain are the scantiest. It is an irony that some of the early adventurers who ruled over this region did not become a part of it after their death. Take for instance, George Thomas, the Irish sailor who reigned at Hansi, and aspired to conquer the Punjab. He rests at Berhampur in Bengal. Unlike his master, however, Hopkins, lies in an unknown grave somewhere in the Rohtak District. Five only of these soldiers of fortune are commemorated by monuments in Haryana, of whom three, Deremao at Delhi and Fereiz and Etienne at Gurgaon are of note. At Hansi, is a tomb of the valiant Bernier who fell in the siege that dethroned George Thomas; the stone does not however mark his resting place, as it was found in a village by a member of the Skinner family. Most famous of all, James Skinner, founder of Skinner's House of Hansi lies before the altar of the Church he built in Delhi. In the churchyard lies his warm friend, William Fraser, the Commissioner, who was assassinated by Nawab Shamas-Uddin-Khan of Loharu and Ferozepur-Jhirka in 1835.³⁵

Many important events of the Uprising of 1857 take life from the inscriptions given here. At Karnal died Gen. Anson, the British Commander-in-Chief on 30th May, 1857 and was buried here on his way to Delhi. His remains were subsequently taken to England, and no monument marks their temporary resting place. Colonel Hallifax of the 75th Foot who also died on the march to Delhi lies buried here. The rising at Hissar, Hansi, and Sirsa on May 29th is commemorated in the monument at Hissar and graves at Hansi and Sirsa.

The inscriptions from Kurukshetra give some idea how the British officials cared for the religious sentiments of the Hindus.

The list is by no means complete. Hundreds of important inscriptions which can throw important light on the various aspects of

35. Skinner wrote about William Fraser thus: "I came here to have my Church consecrated, which was done on the 21st instant, and a most handsome white marble tomb has been put over poor William. So you see, by the blessing of God, I have served Him and my friend too, whose memory and love remain firm in my old heart; and I only wish that when I am no more I may be laid alongside of him. In him, I have lost the best friend I ever had in this world; and my friendship with the world ends with him. I only wish I were lying with him. Less than six years, and his body was brought in from Hansi to rest beside that of his friends. All Delhi came out to meet it, and 'none of the emperors', said the people 'were ever brought into Delhi in such state as Sikandar Sahib'. Miles Irving, *op. cit.*, p. 22.

Haryana's history still remain to be discovered. For example, medieval and modern inscriptions which are likely to be found engraved on tombs and other monuments at towns like Pinjore, Ambala, Jagadhri, Thanesar, Pehowa, Jind, Barwala, Bhuna, Sirsa, Narnaul, Rewari, Nuh, Ferozpur-Jhirka, etc., have not so far been recorded or published. An effort in this direction is proposed to be made by the editor shortly.

ANCIENT INSCRIPTIONS

The Delhi-Topra Pillar Inscriptions¹

1.1 First Pillar Edict

Text

(A) देवानंप्रिये विषदसि लाज हेवं प्राहा (B) सदुवीसति—
 वसधमिसितेन मे इयं धमसिपि लिखापिता
 (C) हितपालते दुर्मपटिपादये धनत अमाया धमकामताया
 अमाय पत्तीजाया अमाय सुसूयाया अमेन भयेना
 अमेन उसाहेना (D) एत बु खो मम अनुसयिया
 धमापेसा धमकामता वा मुवे मुवे वडिता बडीसति ये वा
 (E) पुसिता पि च मे उकसा वा वेवया वा मझिमा वा अनुविधीयंती
 संपटिपादयंति वा अलं चपलं समादपयितवे (F) हेमेवा अंत—
 महामाता पि (G) एत हि विवि या इयं धमेन पालना धमेन विधाने
 धमेन मुखियना धमेन गोती ति

Translation

King Devānāmpriya Priyadārśin speaks thus. (A)
 This rescript on morality was caused to be written by me (when
 I had been) anointed twenty six years. (B)
 (Happiness) in this (world) and in the other (world) is difficult to
 secure without great love of morality, careful examination, great
 obedience, great fear (of sin), (and) great energy. (C)
 But indeed by my instruction this regard for morality and love
 of morality have been promoted day by day and will progress still
 (more). (D)

1. Hultzsch, E., *Delhi-Topra Pillar Edicts, Corpus Inscriptionum Indicarum*, Vol. I, pp. 119-137; Prinsep, *JASB*, Vol. VI, (1837), pp. 366-609; Bühler, *Epigraphia Indica*, Vol. II, pp. 245 ff; Cunningham, A., *Corpus Inscriptionum Indicarum*, Vol. I (1961), pp. 34-36; Kuralshi, J.A., 'A Memoir on Kotla Firoz Shah, Delhi with a translation of *Sirat-i-Firoz Shahi* by Mohammad Hamid Kuralshi', *Memoirs of the Archaeological Survey of India*, No. 52 (1937), pp. 1-32; Turnour, George, 'Further notes on the Inscription on the column at Delhi, Allahabad, Beliah etc.', *JASB*, Vol. VI (1837), pp. 1049-1064.

And my agents also, both the high ones and the low ones, and those of middle rank, are conforming to and practising (morality), (and are thus) able to stir up sickle (persons). (E)

In the same way the *Mahāmātras*, of the borderers also (are acting). (F)

For (their) instruction (is) this, viz. to protect according to morality, to dispose according to morality, to cause pleasure according to morality, (and) to guard (their speech) according to morality. (G)

1.2 Second Pillar Edict

Text

(A) देवानंप्रिये विप्रदत्ति राज

हेवं ग्रहा (B) धर्मे साधु कियं नु धर्मे ति (C) अपासितने बहु कयाने

दया दाने सचे सोचये (D) बहुदाने पि ये बहुविधे दिने (E) दुपद

अनुपदेनु पत्तिवालिबलेनु विविधे मे अनुगृहे कटे या पान

दासिनाये (F) धनानि पि च मे बहूनि कयानानि कटानि (G) एताये मे

अताये इय धर्मलिपि लिखायिता हेवं अनुपटिपजंनु चित्त

वितिका च होवू ती ति (H) ये च हेयं सपटिपजीसति से मुकट कच्छती ति

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)

(To practise) morality is meritorious; but what does morality include ? (B)

(It includes) few sins, many virtuous deeds, compassion, liberality, truthfulness, (and) purity. (C)

The gift of spiritual insight also has been bestowed by me in many ways. (D)

On bipeds and quadrupeds, on birds and aquatic animals various benefits have been conferred by me, (even) to the boon of life. (E)

And many other virtuous deeds also have been performed by me. (F)

For the following purpose was this rescript on morality caused to be written by me, (viz.) in order that (men) might conform to it and that it might be of long duration. (G)

And he who will act thus will perform good deeds. (H)

1.3 Third Pillar Edict

Text

(A) देवानंप्रिये विप्रदत्ति राज हेवं ग्रहा (B) कयानमेव देखति इयं मे

कयाने कटे ति (C) नो मित्र पापं देखति इयं मे पाये कटे ति इयं वा अपासितने

नाया ति (D) दुपटिबेवे नु सो एता (E) हेवं नु सो एत देखिये (F) इमानि

प्राप्तितवगामीनि नाम ग्रथ चंडिदे विठ्ठलिये कोचे माने इत्या
 कालनेन व हकं मा पलिमसयिसं (G) एत बाढ देखिये (H) इयं मे
 हिंदुतिकाये इयंमन मे पालतिकाये

Translation

King Devānāmpriya Piyadarsin speaks thus. (A)
 (Men) regard only (their) virtuous deeds, (thinking) : 'This
 virtuous deed has been performed by me'. (B)
 They do not at all regard (their) evil deeds, (thinking): 'This evil
 deed has been performed by me; this very (act) is called a sin'. (C)
 Now this is indeed difficult to recognize. (D)
 But indeed this ought to be regarded thus: (E)
 'These (passions), viz. fierceness, cruelty, anger, pride, envy,
 are called sinful. Let me not ruin (myself) by (these) very
 (passions)'. (F)
 The following ought to be specially regarded : (G)
 'This (action conduces) to my (happiness) in this (world), that
 other (action) to my (happiness) in the other (world)'. (H)

1.4 Fourth Pillar Edict

Text

(A) देवानंपिये पियदसि लाज हेवं आहा (B) सद्दुभीसतिवस
 ग्रन्थितेन मे इयं ग्रन्थलिपि लिखायिता (C) लज्जका मे
 बह्वु पानसतसहसेषु जनसि प्रायता (D) तेसं ये ग्रन्थिहाले वा
 दंढे वा अतपतिये मे कटे किनि लज्जका अस्वय्य अमीता
 कंमानि पवतयेदु जनस जानपदसः हितमुखं उपपहेदु
 अनुपहिनेषु वा (E) सुखीयनदुखीयनं जानिसिंति ग्रन्थुतेन च
 वियोबदिसंति जन जानपदं किंति हिदत्तं व पालत्तं च
 आलाघयेदु ति (F) लज्जका पि लपति पटिचलितवे मं (G) पुलिसानि पि मे
 छंदंनानि पटिचलिसंति (H) ते पि च कानि वियोबदिसंति येन मं लज्जका
 चपंति आलाघयितवे (I) अया हि पजं वियहाये भातिये निसिजिषु
 अस्वये होसि विपत्त भाति चपति मे पजं सुखं पतिहट्ठे
 हेवं अया लज्जका कटा जानपदसः हित मुखाये (J) येन एते अमीता
 अस्वय्य संतं ग्रन्थिमना कंमानि पवतयेदु ति एतेन मे लज्जकानं
 ग्रन्थिहाले च दंढे वा अतपतिये कटे (K) इच्छितविये हि एसा किंति
 विषोहालत्तमता च सिय दंडसमता वा (L) अय इते पि च मे आनुति
 बंधनवधानं मुनिसानं तीलितदंडानं पतवधानं तिनि दिवसानि मे
 पोते दिने (M) नातिका व कानि निम्भपयिसंति जीविताये तानं
 नासत्तं वा निम्भपयिता दानं दाहंति पालतिकं उपवासं व कच्छति
 (N) इषा हि मे हेवं निलुषसि पि कालसि पालत्तं आलाघयेदु ति (O) जनस च
 बडति विविधे ग्रन्थचलने संयमे दानसविभागे ति

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)

This rescript on morality was caused to be written by me (when I had been) anointed twenty-six years. (B)

My *Lajūkas* are occupied with the people, with many hundred thousands of men. (C)

I have ordered that either rewards or punishments are left to their discretion, in order that the *Lajūkas* should perform (their) duties confidently (and) fearlessly, that they should bestow welfare and happiness on the people of the country, and that they should confer benefits (on them). (D)

They will know how to cause pleasure and to cause pain (to them), and will exhort the people of the country through those who are devoted to morality, in order that they may attain (happiness) both in this (world) and in the other (world). (E)

The *Lajūkas* also must obey me. (E)

They will also obey the agents who know (my) wishes. (G)

And these (agents) will also exhort those (people), in order that the *Lajūkas* may be able to please me. (H)

For, as one feels confident after having entrusted (his) child to an intelligent nurse, (thinking): 'The intelligent nurse will be able to keep my child well', so the *Lajūkas* were appointed by me for the welfare and happiness of the country-people. (I)

In order that they should perform (their) duties, being fearless, confident, (and) unperturbed, for this (purpose) I have ordered that either rewards or punishments are left to the discretion of the *Lajūkas*. (J)

For the following is to be desired, (viz.) that there should be both impartiality in judicial proceedings and impartiality in punishments. (K)

And my order (reaches) even so far (that) a respite of three days is granted by me to persons lying in prison on whom punishment has been passed, (and) who have been condemned to death. (L)

(In this way) either (their) relatives will persuade those (*Lajūkas*) to (grant) their life, or, if there is none who persuades (them), they will bestow gifts or will undergo fasts in order to (attain happiness) in the other (worlds). (M)

For my desire is this, that, even when the time (of respite) has expired, they should attain (happiness) in the other (world). (N)

And various moral practices, self-control, (and) the distribution of gifts are (thus) promoted among the people. (O)

1.5 Fifth Pillar Edict

Text

(A) देशानपिपे पियदस्ति लाज हेवं अहा (B) सद्बुधसिद्धस—

अभिसिन्तेन मे इमानि जातानि भवभियानि कटानि सेवया
 तुके सात्तिका प्रसुने चक्रवाके हंसे वंदीमुखे येलाटे
 जन्तूका मंत्राकपोलिका इली अनठिकमछे वेदेयके
 गंधागुपुटे संकुजमछे कफटस्यके पंसससे सिमले
 संडके प्रोक्पिडे पलसते सेतरुपोले गामरुपोले
 सवे चतुपदे ये पटिमोमं तो एति न च खादियती (C)
 एलका चा सूकली चा गमिती च पायमीना च भवभिय-प तके
 पि च कानि भासंमासिके (D) बपिङ्गुके तो कटविये (E) तुले सजीवे
 तो अपेतविये (F) दावे अनटाये वा विहिसाये वा नो अपेतविये
 (G) जीवेन जीवे तो पुसितविये (H) तीसु चातुंमासीसु तिसायं पुनमासियं
 तिन दिवसानि चाबुदसं पंसडसं पटिपदाये धुवाये वा
 अनुरोत्तयं मछे भवभिये नो पि बिकेतविये (I) एतानि येवा दिवसानि
 नागवसति केवटभोगति यानि प्रनानि पि जीवनिकायानि
 न हंतवियानि (J) प्रठमीपस्त्राये चाबुदसाये पंसडसाये तिसाये
 पुनावसुने तीसु चातुंमासीसु सुदिवसाये गोने नो नीलसितविये
 मज्जे एडके सूकले ए वा पि भने नीलसितयति नो नीलसितविये
 (K) तिसाये पुनावसुने चातुंमासिये चातुंमासिपस्त्राये प्रस्वसा गोनसा
 लखने तो कटविये (L) पावसकुवीसतिवसवभिसिन्तेन मे एताये
 प्रंसलिकाये पंगवीसति नंचनमोलानि कटानि

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)
 (When I had been) anointed twenty-six years, the following ani-
 mals were declared by me inviolable, viz. parrots, *mainās*, the
aruṇa, ruddy geese, wild geese, the *nandīmukha*, the *geḷāṣa*, bats,
 queen-ants, terrapins, boneless fish, the *vedaveyaka*, the *Gaṅgā-
 pupuṭaka*, skate-fish, tortoises and porcupines, squirrels (?), the
śṛṅgāra, bulls set at liberty, iguanas (?), the rhinoceros, white
 doves, domestic doves, (and) all the quadrupeds which are neither
 usefull nor edible. (B)
 Those (she-goats), ewes, and sows (which are) either with young
 or in milk, are inviolable, and also those (of their) young ones
 (which are) less than six months old. (C)
 Cocks must not be caponed. (D)
 Husks containing living animals must not be burnt. (E)
 Forests must not be burnt either uselessly or in order to destroy
 (living beings). (F)
 Living animals must not be fed with (other living animals). (G)
 Fish are inviolable, and must not be sold, on the three *Chātur-
 māsis* (and) on the *Tishya* full-moon during three days, (viz.)
 the fourteenth, the fifteenth, (and) the first (*tithi*), and invariably
 on every fast-day. (H)

And during these same days also no other classes of animals which are in the elephant-park (and) in the preserves of the fishermen, must be killed. (I)

On the eighth (*tithi*) of (every) fortnight, on the fourteenth, on the fifteenth, on *Tishya*, on *Punarvasu*, on the three *Chāturmasis*, (and) on festivals, bulls must not be castrated, (and) he-goats, rams, boars, and whatever other (animals) are castrated (otherwise), must not be castrated (then). (J)

On *Tishya*, on *Punarvasu*, on the *Chāturmasis*, (and) during the fortnight of (every) *Chāturmasis*, horses (and) bullocks must not be branded. (K)

Until (I had been) anointed twenty-six years, in this period the release of prisoners was ordered by me twenty-five (times). (L)

L6 Sixth Pillar Edict

Text

(A) देवानंप्रिये विपदसि लाज हेवं प्रहा (B) दुरादस—

वसप्रभिसितेन मे धर्मलिपि लिखापिता लोकस्य

हितमुख्याये से तं प्रपह्ता सं तं धर्मवदि पापोषा

(C) हेवं लोकस्य हितमुखे ति पटिवेस्सामि अप ह्य

नातिमु हेवं पतिवासनेसु हेवं अपकठेसु

किम कामि मुखं मयहामी ति तप च विद्वहामि (D) हेमेवा

सर्वनिकायेसु पटिवेस्सामि (E) सर्वपासंका पि मे पूजिता

विबिधाय पूजाया (F) ए बु इयं धतना पत्रूपगमने

से मे मोक्षयते (G) सद्गोसतिवसप्रभिसितेन मे

इयं धर्मलिपि लिखापिता ।

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)

(When I had been) anointed twelve years, rescripts on morality were caused to be written by me for the welfare and happiness of the people, (in order that), not transgressing those (rescripts), they might attain a promotion of morality in various respects (B) (Thinking) : 'thus the welfare and happiness of the people (will be secured),' I am directing my attention not only to (my) relatives, but to those who are near and far, in order that I may lead them to happiness, and I am instructing (them) accordingly. (C) In the same manner I am directing my attention to all classes. (D) And all the sects have been honoured by me with honours of various kinds. (E)

But this is considered by me (my) principal (duty), viz. visiting (the people) personally. (F)

(When I had been) anointed twenty-six years, this rescript on morality was caused to be written by me. (G)

1.7 Seventh Pillar Edict

Text

(A) देवानपिये पियदसि साजा हेवं आहा (B) मे अतिकंतं
अंतलं साजाने ह्यु हेवं इच्छिमु कथं जने
धम्मवडिया वडेया नो च जने अनुनुपाया धम्मवडिया
वडिषा (C) एतं देवानपिये पियदसि साजा हेवं आहा (D) एम मे
हुया (E) अतिकंतं च अंतलं हेवं इच्छिमु साजाने कथं जने
अनुनुपाया धम्मवडिया वडेया ति नो च जने अनुनुपाया
धम्मवडिया वडिषा (F) से किन्नु जने अनुपटिपजेया
(G) किन्नु जने अनुनुपाया धम्मवडिया वडेया ति (H) किन्नु कानि
अभ्युभाययेहं धम्मवडिया ति (I) एतं देवानपिये पियदसि साजा हेवं
आहा (J) एस मे हुया (K) धम्मसाधनानि सावापयामि धम्मनुससिनि
अनुसासामि (L) एतं जने सुतु अनुपटीपजीसति अभ्युनमसति
धम्मवडिया च वाडं वडिसति (M) एतामे मे अठाये धम्मसाधनानि सावापितानि
धम्मनुससिनि विविधानि आनवितानि य.....सा पि बहुने जनसि भायता ए
ते पलियोवदिसंति पि पविचलिसंति पि (N) सत्तका पि बहुकेसु पानसतसहसेसु
आमता ते पि मे आनविता हेवं च हेवं च पलियोवदाय
जनं धम्मयुतं (O) देवानपिये पियदसि हेवं आहा (P) एतमेव मे अनुवेसमाने
धम्मपमानि कटानि धम्ममहामाता कटा धम्म.....कटे (Q) देवानपिये पियदसि
साजा हेवं आहा (R) मगेसु पि मे निगोहानि सोपापितानि स्यापोपमानि होसंति
पसुमुनिसानं धम्मवडिषया धोपापिता (S) धम्मकोसिकमानि पि मे उदुपानानि ।
आनापापितानि निविडया च कासापिता (T) धापापानि मे बहुकानि तत
तत कासापितानि पटीभोगामे पसुमुनिसानं (U) स.....एम पटीभोगे नाम (V)
विविधाया हि सुजायनाया पुल्लिमेहि पि लाजीहि ममया च सुल्लयिते लोके (W)
इमं च धम्मनुपटीपजी अनुपटीपजंनु ति एतदमा मे ।
एस कटे (X) देवानपिये पियदसि हेवं आहा (Y) धम्ममहामाता पि मे ते
बहुविधेषु अठेषु धानुपटिपकेसु वियापटासे पदजीतानं येव विहिवानं च सब.....
हेसु पि च वियापटासे (Z) संबठसि पि मे कटे इमे वियापटा होहति ति हेमेव
आमनेसु धाजीविकेसु पि मे कटे ।
इसे वियापटा होहति ति निवठेसु पि मे कटे इमे वियापटा होहति नानापासंहेतिपा
मे कटे इमे वियापटा होहति ति पटिविसिठं पटीविसिठं तेसु तेसु ते..... तमा
(AA) धम्ममहामाता च मे एतेसु येव वियापटा सवेसु च धनेसु पासंहेसु (BB)
देवानपिये पियदसि साजा हेवं आहा ।
(CC) एते च धने च बहुका मुखा दानविहससि वियापटासे मम येव देविनं च
सवसि च मे धोसोघनसि ते बहुविधेन धाकालेन तानि तानि सुठापयनानि
पटी.....हिद येव विआसु च (DD) दासकानं पि च मे कटे धनानं च देवि-
कुमालानं इमे दानविहसेषु वियापटा होहति ति ।
धम्मपदानां धम्मनुपटिपसिये (EE) एस हि धम्मपदाने धम्मपटीपति च या इयं
दया दाने सचे सोचये मदये सावये च लोक्स हेवं वडिसति ति (FF) देवानपिये

प.....स राजा हेवं ग्राहा (GG) यानि हि कानिचि ममिया साधनानि कटानि
 तं लोके अनूपटीपने तं च अनुविधिपति (HH) तेन वडिता च
 वडिसन्ति च मातापितृषु सुमुखाया सुमुसु सुमुसाया वयोमहालकानं अनुपटीपतिया
 नाभनसमनेसु कपनवलाकेसु भाव वासमटेकेसु सपटीपतिया (II) देवानपिय.....
 यवसि राजा हेवं ग्राहा (JJ) मुनिसानं च या इयं धमवडि वडिता दुबेहि मेव
 प्राकालेहि धमनियमेन च निभूतिया च
 (KK) तत च लुत्तु से धमनियमे निभूतिया च भुये (LL) धमनियमे च लो एस
 ये मे इयं कटे इमानि च इमानि जातानि अवधियानि (MM) धनानि पि च
 बहुक.....धमनियमानि यानि मे कटानि (NN) निभूतिया च च भुये मुनिसानं
 धमवडि वडिता अवधिसाये भुतानं
 मनात्तभाये पानानं (OO) से एताये अवाये इय कटे पुतापवोतिके चंदममुलियिके
 होतु ति तया च कनुपटीपजंतु ति (PP) हेवं हि अनुपटीपजंतं हितपासते घालये
 होति (QQ) सतविततिवसाविसितेन मे इयं धमसिद्धि लिखापापिता ति (RR)
 एतं देवानपिये ग्राहा (SS) इयं
 धमलिभि अत अयि सिताधनानि वा सिताफलकानि वा तत कटविया एन एत
 विलठितिके सिया ।

Translation

King *Devānāthpriya Priyadarśin* speaks thus. (A)

The kings who were in times past, had this desire, that men might (be made to) progress by the promotion of morality; but men were not made to progress by an adequate promotion of morality. (B)

Concerning this, king *Devānāthpriya Priyadarśin* speaks thus. (C)
 The following occurred to me. (D)

On one hand, in times past kings had this desire, that men might (be made to) progress by an adequate promotion of morality; (but) on the other hand, men were not made to progress by an adequate promotion of morality. (E)

How then might men (be made to) conform to (morality) ? (F)

How might men (be made to) progress by an adequate promotion of morality ? (G)

How could I elevate them by the promotion of morality ? (H)

Concerning this, king *Devānāthpriya Priyadarśin* speaks thus. (I)

The following occurred to me. (J)

I shall issue proclamations on morality, (and) shall order instruction in morality (to be given). (K)

Hearing this, men will conform to (it), will be elevated, and will (be made to) progress considerably by the promotion of morality. (L)

For this purpose proclamations on morality were issued by me, (and) manifold instruction in morality was ordered (to be given), (in order that those agents) (of mine) too, who are occupied with

many people, will exhort (them) and will explain (morality to them) in detail. (M)

The *Lajūkas* also, who are occupied with many hundred thousands of men,—these too were ordered by me: 'In such and such a manner exhort ye the people who are devoted to morality'. (N) *Devānāmpriya Priyadarśin* speaks thus. (O)

Having in view this very (matter), I have set up pillars of morality, appointed *Mahāmātras* of morality, (and) issued (proclamations) on morality. (P)

King *Devānāmpriya Priyadarśin* speaks thus. (Q)

On the roads banyan-trees were caused to be planted by me, (in order that) they might afford shade to cattle and men, (and) mango-groves were caused to be planted. (R)

And (at intervals) of eight *kōs* wells were caused to be dug by me, and flights of steps (for descending into the water) were caused to be built. (S)

Numerous drinking-places were caused to be established by me, here and there, for the enjoyment of cattle and men. (T)

(But) this so-called enjoyment (is) of little consequence. (U)

For with various comforts have the people been blessed both by former kings and by myself. (V)

But by me this has been done for the following purpose: that they might conform to that practice of morality. (W)

Devānāmpriya Priyadarśin speaks thus. (X)

Those my *Mahāmātras* of morality too are occupied with affairs of many kinds which are beneficial to ascetics as well as to house-holders, and they are occupied also with all sects. (Y)

Some (*Mahāmātras*) were ordered by me to busy themselves with the affairs of the *Saṃgha*; likewise others were ordered by me to busy themselves also with the (and) *Ājīvikas*; *Brāhmaṇas* others were ordered by me to busy themselves also with the *Nirgranthas*; others were ordered by me to busy themselves also with various (other) sects; (thus) different *Mahāmātras* (are busy) themselves specially with different (congregations). (Z)

But my *Mahāmātras* of morality are occupied with these (congregations) as well as with all other sects. (AA)

King *Devānāmpriya Priyadarśin* speaks thus. (BB)

Both these and many other chief (officers) are occupied with the delivery of the gifts of myself as well as of the queens, and among my whole harem (they are reporting) in diverse ways different worthy recipients of charity both here and in the provinces. (CC)

And others were ordered by me to busy themselves also with the delivery of the gifts of (my) sons and of other queens' sons, in order (to promote) noble deeds of morality (and) the practice of morality. (DD)

For noble deeds of morality and the practice of morality (consist in) this, that (morality), viz. compassion, liberality, truthfulness, and gentleness, and goodness, will thus be promoted among men. (EE) King *Devānāmpriya Priyadarśin* speaks thus. (FF)

Whatsoever good deeds have been performed by me, those, the people have imitated, and to those they are conforming. (GG) Thereby they have been made to progress and will (be made to) progress in obedience to mother and father, in obedience to elders, in courtesy to the aged, in courtesy to *Śramaṇas* and *Brāhmaṇas*, to the poor and distressed, (and) even to slaves and servants. (HH) King *Devānāmpriya Priyadarśin* speaks thus. (II)

Now this progress of morality among men has been promoted (by me) only in two ways, (viz.) by moral restrictions and by conversion. (JJ)

But among these (two), those moral restrictions are of little consequence; by conversion, however, (morality is promoted) more considerably. (KK)

Now moral restrictions indeed are these, that I have ordered this, (that) certain animals are inviolable. (LL)

But there are also many other moral restrictions which have been imposed by me. (MM)

By conversion, however, the progress of morality among men has been promoted more considerably, (because it leads) to abstention from hurting living beings (and) to abstention from killing animals. (NN)

Now for the following purpose has this been ordered, that it may last as long as (my) sons and great-grand sons (shall reign and) as long as the moon and the sun (shall shine), and in order that (men) may conform to it. (OO)

For if one conforms to this, (happiness) in this (world) and in the other (world) will be attained. (PP)

This rescript on morality was caused to be written by me (when I had been) anointed twenty-seven years. (QQ)

Concerning this, *Devānāmpriya* says. (RR)

This rescript on morality must be engraved there, where either stone pillars or stone slabs are (available), in order that this may be of long duration. (SS)

1.8 Kharosthi Stone Inscription from Karnal²

Text

मिथि करि (स) कवि (न) उ (....पुत्रेन)
 लवोनेन मद् पुत्र (रिनि करविष)
 म (रमे)

2. Know, Sten, op. cit., p. 179.

Translation

Hail. By Kriśakavi, (the son of), ...the grandson of.....la, this pond.....

Tusam Rock Inscriptions³

Text

1.9 First Inscription

जितं भगवता भगवत्पादरेवे

Translation

Victory has been achieved by the Divine One, in (this) region belonging to the feet of the Divine One.

1.10 Second Inscription

Text

जितम भीष्णमेव जाम्बवतीवदनारविन्दोरिजशालिना
 दानवाङ्गनामुष्णाम्भोज लक्ष्मी लुपारेण बिम्बलुना
 घनेक पुरुषाभ्यागतार्थ्यसात्वतयोवाचार्य—
 भगवद्भक्तसंश्रितातप्रपौत्रस्याचार्य्यविष्णुजातपौत्रस्याचार्य्य—
 वसुदत्तपुत्रस्य रावण्यामुत्पन्नस्य गोतमसगौत्रस्याचार्य्योपाध्याय—
 यशस्त्राता (नु) जस्याचार्य्यसोमत्रातस्येदं भगवत्पादोपयो
 ज्यंकुण्डमुपार्य्यविरयः कु—
 ण्डं चापरं

Translation

Verily victory has been achieved again and again by (the God) Vishnu, who is a mighty bee on the waterlily which is the face of Jāmbavati, (and) a very frost to (cause the withering of) the beauty of the waterlilies which are the faces of the women of the demons. This reservoir, intended for the use of the feet of the Divine One, (and) the house above (it), and the second reservoir, (are the work) of the *Āchārya* Somatrāta,—the son of the son's son of Yaśastrāta, who was the successor of many men (of preceding generations), who was a highly esteemed *Sāivata*; who was an *Āchārya* of the *Yoga* philosophy; and who was a devotee of the Divine One;—the son's son of the *Āchārya* Vishṇutrāta;—the son, begotten on Rāvaṇi, of the *Āchārya* Vasudatta;—a member of the Gotama *gotra*;—(and) younger brother of the *Āchārya* and *Upādhyāya* Yaśastrāta.

3. Fleet, J.P., op. cit., p. 269.

Hissar Pillar Inscriptions⁴

1.11 First Inscription

भगवद् भक्तः

The worshipper of Bhagavat

1.12 Second Inscription

श्री नमिदल सुवर्णकार रुद्र

The auspicious Nandila, the gold-smith (son of) Rudra

1.13 Third Inscription

श्री उमादा(स)स्य

of the auspicious Umādāsa

1.14 Fourth Inscription

सुवर्णजता(न)स्य

of the gold-smith Uttāna

1.15 Fifth Inscription

पुत्ररात वा नुचरात

Puchatrāta or Nuchatrāta

1.16 Sixth Inscription

.....स्य

of (name lost) upādhyā

1.17 Seventh Inscription

सत्रयज्ञ

Satrayāja

1.18 Eighth Inscription

श्री (ना) ग भद्र

The auspicious (Nā)gabhadra.

1.19 Fragmentary Stone Inscription from Kapalmochan⁵

Text

स्त्री भाविस्वितस्तस्य मस्य सेतिमच्छ.....

सतेचावि पञ्चषष्ट्याभिके तथा माघ मासे हीत.....

Translation

When (?) hundred and sixty-five years had elapsed in the month of māgha, the bright (half).....

1.20 Stone Inscription from Laos⁶

Text

.....

4. These inscriptions are engraved on different parts of the pillar and are separate having no relationship with each other; Cunningham, A. Op. cit., Vol. V, p. 141.

5. Cunningham, A., op. cit., Vol., XIV, p. 77.

6. Majumdar, R.C., 'The Antiquity and Importance of Kurukshetra', *Journal of Haryana Studies*, Vol. IV, Nos. 1-2, pp. 1-10.

ये वसन्ति महातीर्थे तत्र च ये मृता नराः ।
 स्तवन् ये च कुर्वन्ति तत्फलं प्राप्नुवन्तु ते ॥ (४)
 यत्तत् पुण्योपमफलं प्रभासादिपुराकृतैः ।
नाम तदेवात्र भवतु धृतमद्य मे ॥ (५)
 ये देवा यजमात्रार्थमागता रोहिता दिवि ।
 ब्रह्मोपेन्द्रश्चराद्यतले तन्नाम प्रविशन्तु वे ॥ (७)
 (इति) यमादिप्रणिधी राजाश्रित्यतस्तदा ।
 नामगतं कुरुक्षेत्रंप्यकलैरसमम् ॥ (८)
 यत्पुण्यं भित्तं स्वर्ग्यं फलं देवर्षिकीर्तितं ।
 (कुरुक्षेत्रं) तदेवास्तु कुरुक्षेत्रे नबोध्यते ॥ (९)
 अधिष्ठा कुरुणापूर्य्यक्षेत्रीकृतं सत्ता ।
 तस्मादिति कुरुक्षेत्रं स्वार्थं तीर्थं महाफलम् ॥ (१०)
 तत्रै) वापि कुरुक्षेत्रे वासुना समुदीहिताः ।
 महापुष्करम्मां नयन्ति परमां गतिम् ॥ (११)
 कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम् ।
 ये वसन्ति कुरुक्षेत्रे ते यसन्ति त्रिषष्टये ॥ (१२)
 पृथिवी नैमिषं पुण्यमन्तरीक्षं तु पुष्करम् ।
 नृपानामपि लोकानां कुरुक्षेत्रं विशिष्यते ॥ (१३)
 तन्नाम कीर्तनेनापि केन ह्यसप्तमं कुलम् ।
 किं पुनर्य्ये तु सेवन्ते मनुजा धर्मबुद्धयः ॥ (१४)
 मरुमेघसहस्रस्य बाजपेय शतरूप च ।
 यथा शततहस्रस्य संय्यग् दत्तस्य यत् फलम् ॥ (१५)
 तत् फलं तु कुरुक्षेत्रे कुर्वन्ति स्तवनादि ये ।
 तत्राप्यहेतु दुष्प्राप्यं लभन्ते ते ध्रुवं फलम् ॥ (१६)
 इत्येवमादिकुशलं पुण्यं पुण्यं महविभिः ।
 तदेवात्र कुरुक्षेत्रे लभन्तु बहवो जनाः ॥ (१७)
 यानि तीर्थसहस्राणि कुरुक्षेत्रे फलानि च ।
 यत्र निश्चेषतस्ता(नि) सन्तु सन्ति हितानि च ॥ (१८)
 यद्वयोदनमायाममस्य तीर्थस्य कीर्ति(तम्) ।
 मं मं प्रदेशमागम्य स महापादपावनः ॥ (१९)
 ये शरीरपरित्यागं कुर्वन्ति स्तवन् च ये ।
 ये तृणपादा च सेवन्ते पिबन्ति च समाहिता ॥ (२०)
 येषामग्निमलादीनां दानानां नैकसम्पदाम् ।
 फलानि यान्येषाणि प्राप्नोति तानि ते जनाः ॥ (२१)
 पापिष्ठाक्षितपुरुषा मुच्यन्तां बहुपापतः ।
 किं पुनर्धर्मनिरता महातीर्थनिषेवनात् ॥ (२२)

Translation

Those who live, and those who die and those who offer prayers in a great place of pilgrimage (*mahātirtha*) attain its result (accordingly). (5)

Let the same be held by me today, the fruit which is like the religious merit previously acquired after visiting places like Prabhāsa. (6)

The gods who have come only for sacrifices and who are (now) ascended in the heaven headed by Brahmā, Vishnu and Śiva, may suggest name to this place. (7)

After making this submission the king while he was thinking over it the name of Kurukshetra struck him. (8)

The fore-described religious merit which takes one to the paradise and which is eulogised by the divine sages, the same may be attained in the newly set Kurukshetra. (9)

The place became famous as Kurukshetra, the centre of pilgrimage and of great religious merit for the very reason that it was ploughed by the sage Kuru for good people. (10)

In that Kurukshetra even a greater sinner is taken to the highest goal (by the particles of dust) driven by the wind. (11)

(He who always says) I shall go to Kurukshetra and I shall reside in Kurukshetra (is freed from sins); those who reside in Kurukshetra are as if residing in heaven. (12)

Naimiṣa is the best religious place on earth, Pushkara in the serial region while Kurukshetra is the most distinguished in all the three worlds. (13)

Even if one extols its name the seventh generation of his family (is blessed) then what to say of those religious minded (persons) who stay here ? (14)

The religious merit gained by performing a thousand horse sacrifices, and a hundred *Vājapeya* (or of) a hundred thousand cows duly given; (15) is acquired by those who after prayers at Kurukshetra and that too without any motive obtain that fruit which is not only determinate but also very difficult to attain. (16)

May such religious merit which has been described by sages previously be accomplished by many people in this Kurukshetra. (17)

The useful merit of thousand *tirthas* acquired at Kurukshetra, may all that be present here. (18)

This place of pilgrimage is said to have extended over half a *Yojana* and those places which are included in it are destroyers of greater sins. (19)

Those who die here and those offer prayers are like persons who quench their thirst by drinking water with great concentration. (20)

The fruits acquired by (performing) *Agnistoma* sacrifices or by

giving great riches, may all that be received by those (who live here). (21)

When all great sinners are washed here of all their sins then what to say of those religious people who reside at this great place of pilgrimage ? (22)

1.21 Sonpat Copper Seal Inscription of Harṣavardhana⁷

Text

.....य.....श्री म (?) हा (?) दा).....
परमादित्य म (कतो महारा) ज श्री राज्यवर्द्धनः ॥
 तस्य पुत्रस्तस्या—
 (वानुध्यातः) श्री (?) म (?) हा (?) देव्यामु (त्वन्तः परमा) दित्यभक्तो
 महाराज श्री मदादित्य—
 (बद्धः) (त) स्य (पुत्रस्तस्यावानुध्यातः श्री) महासेनगुप्ता देव्यामुत्पन्नः—
य ! तज्जं ब्रह्मभक्तं शिवस्वायम् प्रवृ—
 (तः)य.....व(?) प्रवर्द्ध.....परमादित्यभक्तः
 परमभट्टारक—
 महाराजाधिराज श्री प्रभाकरवर्द्धनः ॥ तस्य पुत्रस्तस्यावानुध्या(त).....
 श्री भत्यां यशोमत्या (मुत्पन्नः) परमसीगत
(परमभट्टारक) महाराजाधि(राज) श्री राज्यव(र्द्धनः) ॥
 (तस्यानुजस्तस्यादानु) ध्यातोमहादेव्यां यशोमत्या -
 (मुत्पन्नः).....(य)
 (परमभट्टारक) हा राजा(धि) राज श्री हपं—
 वर्द्धनः ॥

Translation

(There was).....the most devout worshipper of the Sun, the *Mahārāja*, the illustrious Rājyavardhana (I). His son, (who meditated on) his feet, (was) the (most devout) worshipper of the Sun, the *Mahārāja*, the illustrious Ādityavardhana, (begotten) on the illustrious Mahādevī (?). His (son, who meditated on his feet), (was).....the most devout worshipper of the Sun, the *Paramabhaṭṭāraka* and *Mahārājādhirāja*, the glorious Prahākara-vardhana, begotten on the *Devī*, (the illustrious) Mahāsenaguptā,... (and) who was employed in regulating all the castes and stages of religious life. His son, who meditated on his feet, (was) the most devout follower of *Sugata*, the *Paramabhaṭṭāraka* and *Mahārājādhirāja*, the glorious, Rājyavardhana (II), begotten on.....the glorious Yaśomatī. (His younger brother), who meditated on (his feet), (is).....the (*Paramabhaṭṭāraka* and) *Mahārājādhirāja*, the glorious Harshavardhana, (begotten) on the Mahādevī, Yaśomatī.

7. Fleet, J.F., Sonpat Copper seal Inscription of Harshavardhana, *Corpus Inscriptionum Indicarum*, Vol. III, p. 231.

1.22 Mohanburi Fragmentary Stone Inscription⁸*Text*

दोदंष्ट्राहृति भग्न मन्दिर (मन्दर) गिरि प्रावासातोच्छलः दोग्धाग्नि (दुग्धाग्नि)
प्रविलोत मोक्तिकजल विलम्बासि परमस्पृष्टः शीरेषामं दिशान्तु वासिष्णुः श्वायाम
क्षिन्नात्मन साकाराः (सीत्काराः) परमेष्ठिः.....च्छदः

Translation

May the breathing sounds caused by the relentless exertion of Lord Viṣṇu, who carries on his eye-lashes pearl-like drops rising from the foamy sea at the fall of a rock of Mandrāchala hurled down by his mighty arm, bless you.

1.23 Gurawra Votive Temple Inscription of Śaka Sāṃvat 819

Text

ॐ । स्वस्ति भाद्रपदे शीतपक्षे चाके ८१६ गग्नेऽधुवपुभिरावाहिते प्रतिपदि विषिन्य
विष्णु विष्णुहरिरितो गतः स्वर्गं ६५४

Translation

Om Svasti, (that) on the first day of the bright half of the *Bhādra* month of *Śaka Sāṃvat* 819, Viṣṇuhari, worshipping the god Viṣṇu, went to the heaven, (*Vikrama Sāṃvat*) 954.

Inscriptions of Virachandra from Gurawra, District Gurgaon⁹

1.24 First Inscription

Text

ॐ नमः (खे पु रा म) त्वपुष्पक्षयवगतसंक्षितवस्तानिवृष्टम्
प्रादापादमासे प्रविरल समिधे सातिषिर्भूत संज्ञः ।
सम्बन्धि श्रेष्ठ भक्तः सकलजनरतो भानुतुल्य प्रतापो
प्राप्त्वा विष्णु सुरोमे तु विश्वमुपगता बीरचन्द्रः सुकर्मर्मा ॥
सम्बत् ६५३ आषाढ़वदि १२ (?)

Translation

Om Salutation, Virachandra of meritorious actions, entertainer of most beloved devotee of kinsmen, devotee of all men, of the Sun guests, like valour, afflicted with a serious disease, his and having—come, went to heaven in the month of *Āsāḍha* when water

8. The old name of Mohanburi is Jhansua, in Jhajjar Tehsil of Rohtak District.

9. Punia, D.P.S., *Archaeology of Mahendragarh and Gurgaon Districts (Haryana)* Unpublished Ph.D. thesis, Kurukshetra University, 1976, pp. 153-55; The text of the second inscription is not clear though it records the contents of the first inscription of Virachandra.

was scant all around, after remembering Viṣṇu, who was drawn near thought of, in relation to the boon for the remission of great sin.....the year 953 *Āsāḍhavadi*.

1.25 Second Inscription

ॐ स्वस्ति । नत्वारारिस्तु (?) नू पुराण म र द द्विवा
 कौ कं (?) भूतवा श्रुयं (?) रात्रकाय । व प्रत्या इति स्थिति सं हृत्वा
 का सत्यं चरित इतः श्री (वीर) चंद्रः दिवम
 सिते पक्षे स्वापाडे भयं याति सिरा सः ।
वाङ्मदि.....

1.26 Gurgaon Inscription¹⁰

Text¹¹

सम्बद्धर सते ७२६
 वैसाख बदि ४ दुर्ग
 नाम लोकातरि भूत

Translation

On the 4th of the waning moon of *Vaiśākha* in the *Saṃvat* year 729 *Durgganāga* left this world i.e died.

1.27 Pinjore Inscription¹²

Text

स्वस्ति । ओं नमो गणपतये समल्लसपत धम्मदेव सरस तम मयं बबरापुर भरलस
 बभुमन
 बोद्धमल्लञ्ज वच समस्तर रव सङ्गमे म पुरि पोरहट्टि सानियान्देशभव वल्लो
 लक्ष्मीपतिस्तस्माच्चिमेव
 गकानिवसतात कस्तूरिरसप तंगल्लः तेन समरनिन्तः विष्णुञ्च शिष्यपुरलङ्ग
 करिष्णु रहितो गोपिक पलोमि
 गमीनो सावित्रि रोपयनिहसितान्द यामनसावः गोबर्धनाचल मां चंचस मुख
 धिग्मः माभ्युधराण्णुचिरमवपुत
 स बभूवसान इव पातु समा सयुष्मान मुक्त करमुनिभि भीतो मन्यो तप्पोय मुतः
 सन्तानेनसि-भूवनमपिन

10. Cunningham, A., *Archaeological Survey of India Reports*, Vol. XX, p. 138; The inscription is engraved on a Pillar (13' high, 12½' broad and 3" thick) at one mile north-east of the Station of Gurgaon and on the road to Bahadurgarh.
11. Cunningham reads the date 729 or A.D. 672, or perhaps 928=871 A.D., but the word *Samvatsare Sare* clearly signifies 700 and not as supposed by Cunningham.
12. Three inscriptions have been reported from Pinjore. The first one is badly damaged. Another in *Devanāgarī* letters does not give any meaning. The third one is also mutilated of which the text is given here from Cunningham's reading (Cunningham, A., op. cit., Vol. XIV, p. 75)

दमिताकः सङ्ग्रहना सोतयति सरलस्सिह रद्वाज वंशः सरिमन्त रापगुणा दामनि
विशेक पाम्नी ॥

1.28 Pehowa Inscription from the Temple of Garibnath¹³

Text

ओ परमभट्टारकमहाराजाधिराजपरमेश्वरधीरायभद्रदेवपादानुध्यात परमभट्टारक-
महाराजाधिराजपरमेश्वरओभोजदेवपादानायभिप्रवर्द्धयानक—

स्याणुविजयराज्ये सम्बत्सरसप्तद्वये षट्सप्तधिके वंशाक्षमास शुक्लपक्षसप्तम्यां सम्बत्
२७९ वंशाक्ष शुदि ७ अस्यां सम्बत्सरमासदिक्खपूर्वा—

यां तिथविह श्रीपृथूदकाधिष्ठाने पिशाचीचतुर्दश्यां षोडश्यात्रायां सयायात चूटवा-
विकेत्य भट्टवीरकमुतचन्द तथा राज्यबल तथा बल्लुक (र)णुकमुत राज्यसीह उत्प—
निकैर्य भल्लुकमुत बाङ्गक विष्णुमुत ओणाराक तथा शिवकरितेलबगपुरीय दडमुत
कल्लुक एतस्मुत जयराक विष्णुमुत आदित्यराक रज्जुकमुत विष्णु तथा रङ्गक
कल्लुक—

गुत वामुक बलदेवपुरीय खम्भटमुत होड्ड मृगाङ्गमुत विवडक केशवमुत धणुक
खङ्गकमुत [ब]ामुक भाणिकमुत उपहरि णारङ्गविकेत्य नारमुत सोहट

तथा शङ्कर बल्लुकमुत ईश्वरादित्य सीहकुनककेत्य उल्लकमुत वल्लुक जयधराकमुत
रणिक सूर [मुत] प्रमद त्रैषाटकीय चारटमुत चन्द (ए) क [ग]ोरकमुत सव्य—

देवशर्ममुत फफ्फ वग्गुकमुत कम्मिक धंषकेत्य सल्लिकमुत स्वाभिराक सि [पु]
कमुत सी—दामोवरमुत पोम्भ हल्लुकमुत दन्तु "कसिणि [म]णुमुत खज्जिध—

[११] सज्जोवकेत्य उरूहमुत बड्ड एवमेतत्तमुत नानादेखागतमटा—कम्बुवहरक
[दे]वी धीपृथूदकीय [स्थानरय] १९९ प्रयच्छति यथारमाभिः

[श्री] कम्पकुब्जे श्रीगुहादित्यकारितदेवाय तथा तनैव गोतीर्थं कदम्बादित्यका [रित]
देवाय च तथा श्री कम्पकुब्जा [सग] धी भोजपुरे गंगातीरे नागर—

[म]दप्रभाकरमुतभूवककारित [य]रुडासमदेवाय तथा श्रीपृथूदके प्राचीसरस्वती-
सल्लिकी भूवकेनैव [का]रित यगबराहाय च पृथूदके षोडक

[षोडिकावे] न [स] ररूपादिविक्रय [इय] राजकीयोपकये ठक्कुरजमपदा [पु]
पकये च तथा त्रैषाटकादिस्वानेषु केवलं राजकीय एवोपकये ह्यं प्र—

[तिघमंहेतो] यंभवमंछमयमस्मानिरक्षवनीध्यां प्रयतं तच्चतुर्विंशतिभिर्भामैः
परिकल्प्य भागास्तप्त श्री गुहादित्यकारितदेवाय त [पा भा] शास्सप्त

[कदम्बा] दित्यकारितदेवाय तथा भागाः सप्त भूवककारितगुरुडासनाय तथा [भा]
गैकः पृथूदके भूवके [कारि] तयशबराहाय तथा भागैकस्तत्पूजकाय ।

[य तथा भा] गैकः पृथूदकस्यानात् तथा षोडक संघ्राहककेवोर्दकं प्रति प्रदत्त
धर्मैकस्य कल्पितभागानां द्वादशानां भग्यात्पृथूदके प्राचीसरस्वती—

[सन्निधौ] भूवककारितयजवराहाय [भा] गाः [षट्] या तत्पूज [क]ाय च
भागद्वयं तथा धी पृथूदकीय स्थानस्य भागाश्चत्वारोस्माभिः प्रतिपादितास्तद—

[नुमान्यं षोडक] विक्रेतुमि [ः] क्रेतुमिन्ना [चन्द्रा] क्रे [का] तं याव [त्]

13. Bühler, G., 'The Peheva Inscription from the Temple of Garibnath' *Epigraphia Indica*, Vol. I (1907), pp. 184-90.

यथोद्दिष्टस्थित्या गोष्ठिकैः सद्भिः स्वतः परतश्च निव्वद्भिः कर्त्तव्यः ॥ एते च नागा-
यथोद्दिष्ट—

[स्थित्या गोष्ठिकैः कल्प] यितव्याः ॥

Translation

Om ! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Rāmabhadra, in the year two hundred exceeded by seventy-six, on the seventh (Lunar day) of the bright half of the month of Vaisākha, (in figures) *Sarivati 276 Vaisākha Śudi 7*—on this Lunar day specified as above by the year, month and (civil) day (mentioned) met here in the famous town of Prithudaka at the horsefair on the *Pisāchichaturdaśī* the (following) inhabitants of Cbūṭavarsika, Bhaṭṭa Vīruka's son Vanda and Rājyavala and Valluka, likewise Rāṇuka's son Rājyasiha; the following inhabitants of Utpalika, Bballuka's son Māṅgaka, Chinha's son Choṣarāka, likewise the following inhabitants of Chikkari Selavaṣapura, Daḍa's son Kalluka, his son Jayarāka, Viṣṇu's son Ādityarāka, Rājjuka's son Chippa and Raṅgaka, Kalluka's son Vāmuka; the (following) inhabitants of Valadevapura (Baladevapura), Khambhaṭa's son Hoḍḍa, Mṛigaṇka's son Viḍḍaka, Keśava's son Dhaṇuka, Khaṇḍaka's son Vāmuka, Maṇikka's son Vehari; (the following) inhabitants of Śūraṅkadika, Nara's sons Lobha (or Lahata) and Śamkara, Valluka's son Iśvarāditya; the (following) inhabitants of Sibarudukkaka, Ullaka's son Vachebhaka, Jayadharāka's son Raṣika, Śūra's son Pragada; the (following) inhabitants of Traigbāṭaka, Dhāraṭa's son Chanda, Ekagoraka's son Savva, Devaśarmao's son Phampba, Vagguka's son Kammika; the (following) inhabitants of Ghoṃghaka, Lallika's son Svāmīrāka, Siṃghuka's son Śī (ha), Dāmodara's son Pombha, Halluka's son Davvu,—Kaṣili, Māṇa's son Khajji; the (following) inhabitants of Aśvala-Uhovaka, Uśuba's son Vaḍḍha, the foreman of the—dealers, come from various countries, chief among whom are those mentioned above, grants to the sacred place of famous Prithudaka a charter to the following (effect) : To the (temple of the) god built by the illustrious Guhāditya to famous Kanyakubja, and to (the temple of the) god riding on Garuḍa built by Bhūvaka, the son of the Nāgarabhaṭṭa Prabhākara on the bank of the Gaoges in famous Bhojapura near famous Kanyakubja, and to the (temple of the) sacrificial boar built by the same Bhūvaka in famous Prithudaka near the Eastern Sarasvatī. We have given on the sale of horses, mares, mules and other animals

In Prithūdaka in the case of a purchase by the king as well in case of a purchase by the *Thakkuras*, the provincials and so forth, and in Traighājaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two *dharma*s for each animal, as a perpetual endowment, and dividing that into twenty-four shares, we have assigned seven shares to the (temple of the) god built by the illustrious Guhāditya, and seven shares to the (temple of the) god built by Kadambāditya, and seven shares to the (temple) of Him who rides on Garuḍa, and one share to the (temple of the) sacrificial boar built by Bhūvaka in Prithūdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithūdaka. Moreover, we have assigned out of the twelve into which the one *dharma* given for each horse by the purchasers of the horses has been divided, (six) shares to (the temple of) the sacrificial boar built by Bhūvaka in Prithūdaka near the Eastern Sarasvatī, and to the temple priest of the latter two shares, and to the sacred place in famous Prithūdaka four shares. This (should be agreed to) by the sellers and buyers of horses, (and) the virtuous *Gaṣṭhikas* should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as Sun and Moon exist. Moreover, these shares should be divided (by the *Gaṣṭhikas*) according to (the rule) laid down above.

1.29 Sirsa Stone Inscription of the time of Bhojadeva¹⁴

Text

.....
सुरङ्ग..... पञ्चत्पतिप्रजः.....
भुवनं येन (.....परमहेतया । चेतसापि न यन्नके । सङ्ग
 परमहेतया ॥ [११] श्रीभोजदेवे गुण.....[१२]
य सितानुशुद्धः कलङ्कमुक्तः परभ्रातृभागी । बभूव नाम्ना भूवि रत्नराशिस्त
 [१०] मय — पाशुपताश्रयी [११].....१४
[म] येकनिष्ठा जितमन्मयस्तथा सखाङ्कलेखाकरजालनिर्मलः ।
 सुरलब्धस्तोत्रहृतातिशोभितरस्वयं पिनाकीय विरा [जमानः] [१५]
हिमशैलसुतापतिवज्र सदा [१६]
 हिमवच्छिखरे मलये च [मि] रो कनकाभाविशालशिलानिचये ।
 सरतोप्सरसा.....[१७]
सारमेवाभिप्रेयः । मयमयपरिमुक्त सां [शां] तसंसारहेतुद्वयमितुमिह
 मार्गं शाङ्करं सोमनीयुः [१८] शिष्यस्तस्य स शोभान्वित.....
परिचयो निर्द्वयसम्प्राप्तो ज्ञातसेयतातिनिर्मलमना योगैकनिष्ठा-
 निब [१९] तस्यापि शिष्यस्त बभूव सा [न्तो] [२०]

.....विभङ्गलोल । संसारसीक्यं सकलं विदित्वा । ज्ञात्वा तथा योवनमप्य-
[सारं] । पयोधि [बीची] चपलं च जीवं [२१] येना.....
.....ञ्चे [२२] राजामकापीद् भुवि यस्य भवत्वा । कृताञ्जलिभूषणस्य-
मयः । शशाङ्गलेसाकलितो [रुम ?] [२३]
..... श्री नीलकण्ठरथा । ईशान — पृथिवीभुजा सप्तभद्रदामीद्वरो वादिना-
मित्येकोपि चकार रूपमनिशं शंभोरनेन नि [ज].....[२४]
शान्तये योगीश्वरस्य भवनं महतो महीयः [२५] पञ्चवेष्टकारचित्तमेतदुदग्रमासीत्समृ
[भृ] स्य यदनशिलाभवेनेत्र यत्तु (?) [१] [लोचीकरचरम][२६]
.....तिततभूमिविशेषरम्यं । स्तुकाञ्चने (?) गगनतुङ्गतया नितान्तं कैलास-
शैलशिखरध (श्री) यमादधानं [२७] लक्ष्मीयुतं (त) स्मुररिवो.....[३०]
.....देवदैत्यगन्धर्व्वयक्षगणकिन्नरसिद्धरूप ।
लक्ष्मीपतेरिववपु (कृ) तविद्वरूपं मा.....
.....[३१].....भवनं रमणीयतायां निक्षेपशिल्पविभ्रम
.....राशिरिव [३२]
.....

Translation

.....the horses.....the infantry on march.....
.....who (could conquer) the world easily. But, did not like to do
it [11]. At the time of the reign of Śrī Bhojadeva.... [12].
.....(there) was a saint named Ratnarāśi who was the leader of the
Pāśupata sect. He was just like a bright moon on the earth, and
was spotless and the co-sharer of the fate of others. [13]
.....[14].....(who) had conquered Kāma, was spotless like a
multitude of the rays of the moon, purified by the current of the
celestial river (the Ganges) and (resplendent) like Śiva himself. [15]
.....always like the husband (Śiva) of the daughter (Pārvatī) of the
mountain Himālaya. [16]. On the summit of the snowy mountain
(i.e. Himālaya) and of the Malaya mountain having golden orb and
a huge store of stones. The place of the *Aparās, Sarasā*.....[17]
.....of *Sārameya*. He was the moon of the earth, who had come
down to show the way leading to Śaṁkara, which is free from the
dangers of mundane existence and which cannot be ascertained [18].
His disciple who was well reputed.....
.....well known, destroyer of all ill omens, enlightened with
knowledge, a pious heart and is equal to those who are fully
devoted to yoga only [19]. He had his disciple *Sā*.....[20]
.....(who) knew the worldly joys vanishing like water-waves, the
youth as baseless or hollow, and the life as wavy lines of the
ocean. [21] Whose.....
.....[22]. His commands were carried out with devotion by the
multitude of kings with folded hands. Bright like the moon
rays.....[23].

.....(his disciple) was Nīlakaptha, who was the lord of the rulers of the earth, an orator among speakers, who though one, assumed various aspects of Śiva. [24].

.....for peace or satisfaction was this magnificent temple of Yogiśvara i.e. Śiva. [25], which was made of burnt bricks and had thick slabs of stone [26].

..... (this temple looks) amazing on that earth, whose golden peak was as high as the sky and attained the height of the summit of the Kailāśa mountain. [29]. (This temple was adorned with the images of) the enemy of Mura i.e. Kṛṣṇa alongwith that of Lakṣmī.....[30]

.....and with the images of other gods, demons, *gandharvas*, *yakṣas*, *ganas*, *kinṇaras* and *siddhas*, and thus emulated, as it were, the universal form of the lord of Lakṣmī i.e. Viṣṇu.....

.....[31].....that magnificent temple was in the sphere of architecture.....

.....a wealth [32]

.....

1.30 Pehowa Inscription of Mahendrapāla¹⁵

Text

ॐ नमो माधवाय ॥

पाते यामवती-पतो धि [करिषु क्षामे] पु सर्वात्मना

ध्वस्ते ध्वान्त-रिपो जने विमण्डिते कस्ते च तारा-मणे ।

अष्टे भूवलये गतेषु च तथा रत्नाकरेष्वेकता-

मेको यस्त्वपिपि प्र-

घान-गुह्य = पायास्त वः शाङ्गं भूत ॥ [१]

हृष्टि = [पायास्त्रिजग] दक्षिणं दार्क्षिण्यं × कान्त-मूर्ते ×

काम्ता सद्भू-स्फुरित-मुमग-स्तिग्ध-सारभिरामा ।

उद्यत्तीव्र-स्मर-जलनिधौ मञ्जतदधी-मुखेन्दु-

स्फार-ज्योत्स्ना-[भव]-

— [हवः] स्मेर-गण्ड-स्थलस्य ॥ [२]

क्षेत्रं कुरो [विविध-पाप-म] लाभिषात-

दर्शनं क्रियादुदयमस्त-समस्त-साधनम् ।

अदृष्टाक्षितं मुनि-मण्डित-दत्त-धो (धो) घ-

प्रदध्वस्त-गाढ-तिमिर-प्रकट-प्रमोदः ॥ [३.]

पोत-

[स्मृतार-रति] धौ सुर-वध-गमने स्पन्दन-सप्ताधु-[वर्ण]-

15. Originally the inscription was edited by G. Bühler, *Epigraphia Indica*, Vol. I, p. 242; again edited and translated by Sadhu Ram, *Journal of Haryana Studies*, Vol. I No. 1, pp. 16-25, from where the text and translation have been reproduced here. The inscription belongs to the last quarter of the 9th or the beginning of the 10th century A.D.

— — — । तव ह्ये ॐ प्रलय-जलधरसम्पत्तस्तान्न-वारः ।
 नाना-व्याधि-प्रव(व)न्धप्रचुरतर-तम ॐ पञ्च-विदुषस्त-भानु-
 नीरञ्जन्तस्तमस्ता [६] यत्तु दुहित-
 [गुणं चारु] [स] रत्नतं वः ॥ [४]

यवशतः स्व-कुल — — — मृदया
 भिन्दान ॐ पर-व(व)ल-मानसं समन्तात् ।
 सवधीमान्जयति मह्ये-दपाल-देवः
 ध्यास्तारिदयकपर-सुन्दर-शरण्यः ॥ [५]
 ध्यासीतोमर-तुङ्ग-बन्ध-ति-

[लकश्मण्ड-प्र]तापोज्ज(ज्ज)लो
 राजा रञ्जित-साधु-वृत्त-[हृदयो दु]वृत्त-सैलानिः ।
 नाम्ना जातस इत्यपूर्व-चरित-स्यातो दयालंकृति-
 स्तत्त्वा (त्वा) लोकि-विलोकि-क्षितिपति-व्यापार-तन्मोदयः ॥ [६]
 येन ज्ञाति-कुलं क-

[— — — नी] तं परं संपदं
 छिन्नाराति-करोन्-कुम्भ-शक्ते ॐ कृत्वोपहारं भुवः ।
 कीर्त्या (त्वा) यस्य च नाक-नाग-निकर-व्यासज्जतः तङ्गमा-
 द्योमन्वच स्फुरदिन्दु-सुन्दर-रत्ना स्वस्तिन्धु-सीलायितम् ॥ [७]
 प्रतिदिश-

[ममरा]णां मन्दिराभ्युच्चित्राप्र-
 स्थगित-शाश्वतराणि स्फारमारोपितानि ।
 जगति चित्त-भासा येन दूरं विभान्ति
 स्व-मय इव निरोद्धुं दृष्टुं बो दिह्निस्त्राताः ॥ [८]
 तस्मैतान-महोदधे ॐ प्रमुदित- प्रोदद्भुजङ्गाभ-

या-

दुर्लभ-हृदय-मोक्तिकांशु-निकर-स्फारीभवत्सम्भवः ।
 प्रकृताजगति यस्य-वह्म-तिलकः धी-वज्रटाक्ष्य ॐ प्रभु ॐ
 प्राप्तोप-मनीरघदशुभतर-व्यापार-सुज्जोषतिः ॥ [९]
 तस्य स्फुरदिन्दु-शशिः शीरेरिव जल-

चिकम्बका जाता []

नाम्ना मङ्गलदेवी जाया गिरिजेव गिरिस्थ ॥ [१०]
 तस्मात्तस्याञ्जु ॐ प्रादुरासी-

दुर्लभ-शान्तिस्तस्य निमत्सरेषु ।
 कूर ॐ वेतुदं-दंराति-वको
 कृदयस्तेना-कुञ्जर-द्वयान-रोद्रे ॥ [११]

तस्य
 स्फुरन्निशित-सङ्ग-निकृत्त-शत्रो-
 स्मस्तान्ध-दीन-निकरोदरलोह-कीर्तः (तैः) ।
 सद्गत-रक्त-वनिता-तिलकाङ्क-कल्पे

कान्ते च (ब) भूवतुषदार-दशार्द्ध-कान्ते ॥ [१२]
एका चन्द्रेति विष्णवाता द्वितीया नाई (वि) केति च ।
विशि-

ष्टगुण-निर्माणा [६] टे एव सदनं श्रियः ॥ [१३]

चन्द्रायास्तमजनि योग-नामधेयो
धोरणां धुरि विनिवेशितो विष्णवा ।
भूनाथो द्विषदिम-कुम्भभेद-निर्घ-
म्मुक्तभि [मंहित-महीतस] दिशतासिः ॥ [१४]
अ[सु]त [च वि]-

चक्षुणं क्षत-विपक्ष-मल-प्रभं
प्रभाकर-करोत्करं स्व-च (ब) ल-सैनिकाम्भोरुहाम् ।
अथमं-परिपन्थिनं तवतु पूरुंराजं सुतं
स्व-वंश-गणवोदरे तुहिन-[दीधिति नावि] का ॥ [१५]
कर-त[ल]-स्थगिताधर-पत्न-

वा —

प्रतनु-कान्ति-कपोम-तलोदरम् ।
सिविचुरम् (धु)-जलैषंदरि-स्त्रिय-
स्सरलित-प्रचुरालक-जासकाः ॥ [१६]
तस्य भ्राता गुण-निधिरभूतोदरो देवराजः
रफूर्जतेज — प्रविहृत-पर-स्फार-सेनाम्बकारः ।

स्था-

नं क्षान्तेः क्षत-कलि-मलः क्षिप्त-रागादि-दोषः
स्निग्ध-च्छाद्यस्तहरिव ततस्तत्कलानम्भ-मूर्तिः (सिः) ॥ [१७]
नामापि प्रकटतरं निशम्य यस्य

कुट्टस्य भ्रुकुटि-तरङ्गिताननस्य ।
दृष्टानां मुचि विकसद्दिगाद-भासां
सस्र से करतलतः कृपाण-दण्डः ॥ [१८]
यदा [SS*]स्थ-सरसीहं सरसमयिनां पश्यता-
न्निशान्तमगम(क्षणा)दुपद्रवो मानसः ।

व्यचूलांत च सम्प्रमात्प्रतिभट-द्वनहन्तिनां
पटा बिषटनोम्मुखो

समितियंस्य सद्यः पुरः ॥ [१९]
हरिपुहाम-प्रकटितगुणोद्गार-रम्या × क्रमेण
प्राप्त-श्रीकाशुभतर-धियरासाधु रक्षारथयो [S]पि ।
विष्णोस्तोघान्पतुलमहस × कारयामातुरन
त्रस्तास्ती [ब्राह्म-जल]-निषेहं [मा]

न्यन्द-वो (वो) धैः ॥ [२०]

शोगेन कारितं मध्ये पूर्णराजेन पृष्ठतः ।
पुरतो देवराजेन वनान्ध-तपसि (सिख) वे ॥ [२१]

चतुस्तमुद-सीमाकं यावदेतन्महीतलम् ।

इदमायतनं तावद्विभातु सदनं धियः ॥ [२२]

धन्वन्तरि-[प्र]-

तिनिधिश्श्रुत-सार-मुति (ति)-

स्तद्व(इ)श्रुतच्युत इति प्रकटाभिधानः ।

काम्बो (म्बो) (ब-ज) — प्रभु-मन × कमल-द्विरेफी

रामस्य सूर्यरिह कारयिता व (ब) भूय ॥ [२३]

यक्षपालक-नामैको द्वितीयो गेज्जराभिधः ।

पाटला [क्ष्य] स्तुती [यो ऽ पि प्रा]-

मो भोगाय कल्पितः ॥ [२४]

यन्मार्गैः क्षमा-नादैः [ऽ] श्रेयो-र्थं देहस्य ।

संसारं दग्धबोचैः (ज्वैः) कतं व्या सद् (दु) द्विः ॥ [२५]

स्व-कुल-गमन-भ [ानु]—[र]-असक्तः

श्रुत-विनय-विदग्धो भट्ट (ट्ट) राम < किलासीत् ।

प्रकृत मधुर-[वन्धां मु] — — स्तस्य

सूनु-

स्वरस-बलित-सारांल्ली (नी) लयेमा प्रशस्तिम् ॥ [२६]

व(ब)भूव सूत्रधारो [ऽ*] व दुर्लभादित्य-संज्ञितः ।

* * * — — — [वा ?] लादित्येन बीमता ॥ [२७]

Translation

Om ! Salutation to Mādhava !

May the Supreme Puruṣa, the holder of the *Sāranga*-bow (Viṣṇu), protect you—He, who sleeps alone, when the lord of the night (Moon) has disappeared when the mountains have completely crumbled away, when the foe of darkness (Sun) has been destroyed, when the human beings have disintegrated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one. (1)

May the handsome Viṣṇu's lovely eye, that is pleasing with its fine brow and tremulous, charming and kindly pupil, protect all the three worlds—(the eye) of him who is immersed in the surging and impetuous ocean of love, whose lustre is increased by the great splendour of Lakṣmī's moon-like face and whose cheeks are radiant with a smile. (2)

May the field of Kuru (i.e., Kurukṣetra) effect your advancement, free from all troubles,—(the field) which is capable of removing the taint of various kinds of sins, which is inhabited by sages whose happiness on having destroyed the dense darkness (of ignorance) by an advanced knowledge of Self is conspicuous. (3)

May this wholesome water of Sarasvatī cut your bonds of misery from all sides,—(the water) which is a boat for crossing the ocean of the cycle of mundane existence, a chariot for journeying along the

path of the gods (i.e. heaven), a cloud such as appears on the destruction of the world, with its copious showers falling on the fire of [the miseries ?] of the class of virtuous people, and a sun to destroy the slushy darkness of a concatenation of various diseases. (4)

Victorious is the illustrious king Mahendrapāla, who is able to bless his race with prosperity and to destroy the courage of the armies of his foes all round, whose enemies are subdued, who is beautiful like the moon, and a place of asylum. (5)

There was a *rājā*, Jāula by name, an ornament of the exalted Tomara race, resplendent with fiery energy, who gladdened the hearts of the virtuous, who was a thunderbolt to the mountains in the form of the wicked people, who was renowned for his unprecedented exploits, was adorned with compassion and rose to eminence by looking after the affairs of his sovereign with an eye observant of the reality of things. (6)

By whom, after having made an offering of the pieces of the severed frontal globes of the elephants of his foes to the earth, the race of his kinsmen was raised to the highest prosperitywhose fame, the glory of which is bright like the shining moon, imitated the heavenly stream (Gaṅgā) by having gone to heaven and coming in contact with the host of celestial elephants. (7)

By him, whose lustre had spread all over the world, were built in every region numerous temples of the gods which obscured the moon with their lofty pinnacles, and which look from afar like posts fixed at the points of the horizon in order to transfix his fame. (8)

From the great ocean of his race, that is a resort of happy and thriving hangers-on, as the ocean is of serpents, that is difficult to overcome, and whose treasures are ever increasing with the clustered rays of the big pearls, sprung a lord, named the illustrious Vajraṭa, the ornament of his family, who obtained all his wishes and gained an enormous rise in his honest occupation. (9)

A lady, Maṅgaladevi by name, charming like the shining moon, became his wife, like the daughter of the Ocean (Lakṣmī) that of Śauri (Viṣṇu) and the daughter of the Mountain (Pārvatī) that of Gīrtā (Śiva). (10)

Hahegot or Jajjuka, who was exceedingly peaceful among good men who are free from jealousy, but an ominous comet for the coterie of his invincible foes who inspired terror by their angry elephants trumpeting aloud. (11)

He (i.e., Jajjuka), who moved down his enemies with his sharp and flashing sword, who was greatly renowned for giving succour to the timid, the blind and the miserable, and who had two wives who were lovely like the full-moon and were almost the front ornament of virtuous and loving women. (12)

One (of them) was known as Chandrā, and the second, Nāyikā; being created with special qualities, both of them were the ahodes of beauty and prosperity. (13)

From Chandra was born a prince named Gogga, who was placed by the Creator at the head of brave men, who possessed a sharp sword and did honour to the earth with pearls dropping from rents made in the frontal globes of the elephants of the enemy. (14) And afterwards Nāyikā gave birth to a sagacious son, Pūrṇarāja, the destroyer of the splendour of the ranks of his enemies, a flood of solar rays for the lotuses which are the soldiers of his (own) army; a foe of unrighteousness and a moon on the firmament of his race. (15)

The wives of his foes, covering their lips (red and delicate), like young shoots; with their hands, drenched their hollow cheeks that had lost their glow; with the stream of their tears...the mass of their luxuriant locks hanging down straight (and unkempt). (16) Devarāja, a mine of virtues, was his real brother, who destroyed the dense darkness of his foes with a sudden burst of his brilliant courage; who was the abode of forbearance; who destroyed the impurities of the Kāl age; who shook off the evil passions of attachment, etc.; who resembled a tree in giving a comforting shelter and bending under rich fruit. (17)

When he was provoked to anger, and furrowed his face with a frown on the battle-field, the strong sword fell from the hands of his haughty foes even on hearing his most illustrious name. (18)

When supplicants looked at his lotus-like face with rapture, their mental worries completely vanished in an instant. In the battlefield, the troops of trumpeting elephants of the foe reeled before him in confusion, ready to break up and flee. (19)

These three (brothers), who were lovable on account of their freely unfolded flood of virtues; who gradually rose to prosperity, and who were very pure-minded and attached to the holy men; caused to be built here temples of Viṣṇu, (god) of unequalled greatness, because they were afraid of the dreadful ocean of mundane existence, difficult to cross by men of little wisdom. (20)

(The temple) in the middle has been built by Gogga, that at the back by Pūrṇarāja, and the one in front by Devarāja, in order to destroy the dense and deep darkness (of sin). (21)

As long as the earth is bounded by four oceans; so long may this temple shine as a monument of magnificence (22)

The architect (or supervisor) here was Achyuta, of famous name, the son of Rāma, born in Kamboja, the very image of Dhanvantri, the embodiment of quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master. (23)

One village called Yakṣapālaka, a second named Gejjara, and a third named Pāṭālā, have been assigned for the service (*Lit.*, for the enjoyment of the god). (24)

With respect of this (endowment), an entirely good intention must be maintained by the (future) noble kings for the welfare of their

body, keeping in view the course of the mundane existence. (25)
 There was indeed Bhaṭṭa Rāma, the sun on the firmament of his family, attached to....., clever in learning and discipline (or modesty); his son, Mu....., prepared as if in sport (i.e., easily) this eulogy of sweet composition, the essence of which lies in its poetic sentiments and elegance. (26)

Here was a mason (*sūtradhāra*) named Durlabhāditya.
[has been engraved ?] by the wise [Bā] lāditya. (27)

1.31 Ajmer Museum Inscription¹⁶

Text

वाण-वारिणी कालिन्दी हरितानक-घोषिता ।
 सत्त्वाकान्तस्य मिलिता यत्प्रमाणे रजस्वला ॥

Translation

(Arporāja's) soldiers march rendered muddy the waters of the river Kālindī (Jamna) and the women of the Haritānaka (Haryana) country shed tears.

Delhi-Siwalik Stone-Pillar Inscriptions¹⁷ of Visaladeva Vīgraharāja IV

1.32 First Inscription

Text

अ[॥] संवत् १२२० वैशाख शुक्लि १५ [॥]
 शाकम्भरी भूपति धीमद् दधेत्सदे-
 वारमत्र धीमद् विसलदेवस्य [॥]

16. This is a fragmentary inscription giving achievements of Arporāja vis-a-vis his attack on the Haritānaka (Haryana) country. Only two lines concerning the attack on Haryana are given from the inscription. (Dashaintha Sharma, *Early Chauhan Dynasties*, 1959, p. 59.)
17. Kielhorn, F., 'Delhi Siwalik Pillar Inscriptions of Visaladeva the Vikarma year 1220' *Indian Antiquary*, Vol. XIX (1890), pp. 210-219; A partial translation of the inscriptions, as explained by Radha Kanta Sharma was given in the *Asiatic Researches* Vol. I (1788), pp. 379-382; A transcript of the text in Devanagari and a transcript of it in Roman characters with an English translation by H.T. Colebrooke were published in the *Asiatic Researches* Vol. VII (1801) pp. 179-181 (see also 'Translation of one of the inscriptions on the Pillar at Delhi, called the Lat of Firoz Shah' *Essays on History, Literature and Religions of Ancient India*, New Delhi: Cosmo Publications 1977, pp. 232-237; referred to by Wilford in *Asiatic Researches* Vol. IX pp. 188-189 and a note by Colebrooke at page 445; Again appeared with supplementary notes by Colebrooke in his *Miscellaneous Essays*, the same as *Essays on History Literature and Religions of Ancient India*, Vol. II, pp. 232-237; Colebrooke's rendering of the text, verified by H.J. Wilson is reprinted in Prinsep's *Essays*, Vol. I. p. 325, by Edward Thomas. And finally edited by F. Kielhorn in *Indian Antiquary*, op. cit, from where the text and translation is reproduced here.

Translation

Om! in the year 1220, on the 15th of the bright half of *Vatīākha*.
(A record) of the illustrious Visaladeva, son of the illustrious
Avelladeva, king of Śākambharī.

1.33 Second Inscription

ॐ [॥] ग्रंभो नाम रिपुप्रियानयनयोः प्रत्यदिदंताश्वरे
प्रत्यक्षाणि तृणानि धैमवमिलत्कण्ठं पशस्तवकं ।
मार्गे लोकाविद्वद एव विजनः क्षम्यं मनो विद्विषी
श्रीमद्विग्रहराजदेव भवतः प्राप्ते प्रवाणोत्सवे ॥
लीलाभंदिरसोदरेषु भवतु स्वातिषु वामभ्रूवां वाम्रूपां
तु न विग्रहक्षितिपति म्याम्योत्र वातस्तव ।
संका वा पुण्योत्तमस्य भवतो नास्त्येव वारा
निधेन्निर्ममंघ्यापहृत श्रियः किमु भवान्कोटे न निद्रायितः ॥

Translation

Om! Tears forsooth are in the eyes of (thy) enemy's consort;
blades of grass are perceived between (thy) adversary's teeth;
thy name fills the quarters with its glory; forsaken by men in the
path which is forbidden in the world, (and) desolate are the
minds of (thy) foes, when the jubilee of thy onward march has
come; O illustrious Vighararāja, O Mansion of grace, let thy
abode, but not that of thy enemies, be (fixed) in the minds, akin
to thy, of the women with beautiful eyebrows. Fitting it is that
thou shouldst dwell there, O Vighraha, sovereign of the earth. Or
is there a doubt that thou art the most high of men. Surely there
is not. Was it not thou that slept in the lap of Fortune, whom
thou didst seize from the ocean, having churned it?

1.34 Third Inscription

Text

ॐ [॥] साविध्यादाहिमाद्रेर्विरचितविजयस्तीर्थयात्रा-
प्रसंगादुद्गीयेषु ग्रहर्ता नृपतिषु विनमस्कृत्येषु प्रसन्नः ।
आर्यावर्तं यथार्थं पुनरपि कृतवान् भलेभ्यश्चिदनामिदुर्वैवः
शाकंभरीन्द्रो जयती विजयते वित्तलक्षोणिपालः ॥
यु (धू) ते संप्रति चाहमान सिलकः शाकंभरी भूपतिः
श्रीमद् विग्रहराज एषविजयी संतामजानात्मनः ।
प्रस्मानिः करद व्यधापि हिमषद् विध्वांतरालं भूवः शेष
स्वीकरणाय मास्तु भवतामुष्टो क्षुब्धं मनः ॥
संवत् श्रीविक्रमादित्ये १२२० वैशाख शुति १५ गुरो
लिखितमिदं राजादेशात् ज्योतिषिकबीतिलकराज ।

प्रत्यक्षं गीढान्वयं व्यापस्य महाव पुत्र श्री पतिना
पञ्च समये महामन्त्री राजपुत्र श्री सल्लक्षणापालः ॥

Translation

Om ! Having achieved conquest as far as the Vindhya (and) as far as the Himālaya in the course of his pilgrimages to sacred shrines, striking at the haughty (and) gracious to princes who bend their necks; by repeatedly exterminating the barbarians having once more made Āryāvarta what its name signifies, victorious in the world is the lord, the guardian of the earth Visala, ruler of Śākambharī. The ornament of the Chābamānas, the illustrious Vighararāja, king of Śākambharī, the victorious, now addresses here those born in his lineage: "we have made tributary the land between Himālaya and Vindhya; let not your minds be void of exertion to appropriate the remainder of the earth". In the year 1220 of the illustrious Vikramāditya, on Thursday, the 15th of the bright half of *Vaiśākha*. This was written at the king's command, in the presence of the astrologer, the illustrious Tilakarāja, by Śūpati, the son of Māhava, a kāyastha of Gauḍa descent. The great minister at this time is the *Rājaputra*, the illustrious Sallakshagopāla.

1.35 Hansi Stone Inscription¹⁸ of Prithvirāja II (*Vikrama*) Samvat 1224

Text

श्री ॥ देव्यै नमः ॥ चक्रं साक्षाद्वितीयो हिमगुरिति भुजं पारिजातस्य वल्ली
काप्यन्त्येति सुभं स्त —

महाद्वारे मस्य कंसस्यलीति । मण्डपवाष्पसुवाष्पः प्रकटितपिहित्थीणि पर्यावृत्या
सहस्रा रंशानि तर्करनुष —

धि वि [म] शन्पातु पुष्मान्मुरारिः ॥ १ ॥ जाहमानान्वयेजतः पृथ्वीराजो
महोपतिः । तन्मातुश्चान्नवधृता कि [ल्ह] एः कीर्तिवर्द्ध (१) —

न ॥ २ ॥ गृहीतोऽन्वयभ्योममन्दनैकचरचक्षुषी । गामोर्षोदायंमुणुरन [गहो]
दधिः ॥ ३ ॥ मत्वा हम्मीरबीरं निखिलव —

सुमतीस्य भूतं प्रभूतं योग्योतो वीरगोष्ठीनिपु [एत] रमतिः सन्नुलक्ष्मी भुजंगः ।
प्रादाद्वान्यचूडामणिकिरणं गणसंनतिर्भूतपादो

भूतस्त्वै प्रहृष्टो विशदगुणनिधेरासिकादुगंमुषं ॥ ४ ॥ तस्मिन्गुणैस्त्वधुदया
निखिलरिपुषुभूषिर् विन्दस्य पादं र [म्यप्रो] सुं गंय [ति] कर —

वशतो मन्मथार्थोप्यरमिः । [३ ३] हम्मीरबीर वचसतव महिमा निदिशंतीज्वजा
प्रेदिश्याकार प्रतोली हृदयमिवभुवो निमिता किहलौन ॥ ५ ॥

18. Bhandarkar, D R., 'Hansi Stone Inscription of Prithvirāja (*Vikrama*) Samvat 1224, *Indian Antiquary*, vol. XLI, (1912), pp. 17-19; A translation without transcript of this inscription by captain E. Fell was published in *Asiatic Researches* vol. XV, pp. 443-446; A summary of it with full remarks by lieutenant Colonel Tod has also been published in *Transaction Royal Asiatic Society*, vol. 1, p. 154.

प्रास्ता तावत्प्रतोनी तदुपावरितं कोष्ठकद्वयेतरशीचीरासा न मुग्धं विजय [वर]
करेः शत्रुलक्ष्म्याञ्च सप । मयैस्यवापिसाधंप्रकट—
सुरतरोः किहलुस्य प्रकाशं भूतंस्त्रुव्यत्कथंको जगति [विजयते] किञ्च [मे] को
न योग्यः ॥ ६ ॥ किञ्च किमुच्यते तस्य प्रताप—
माहात्म्यं यत्कृते निशाचरवक्रवर्तिना विभीषणेनाप्येष प्रहृष्टो सेलः । तद्यथा
लंकाया रघुवक्षसोक्तिकमये ॥
रामस्य पादांशुज [व्या] माल्लम्बवरो निशाचरपतिः सप्रशयः सादरं । दिव्यासी-
यव [व] ति- नं दृढभुजं चंद्रप्रतापोद्धतस्तस्कीर्णा
घवलीकृत निभुवनं श्रीकिहलुस्य भापते ॥ ७ ॥ कार्यसेतुनिर्धने र [घुष] ते रात्रि-
दिशं संयतेः सांढं बानर ऋक्ष [यूष] पतिभिः
साहाय्यमाशो स्थितौ । तस्मात्पंचपुरा पि [पा] व विमुना दसा कि [सं] कावलि-
मंहां सापि पुरी स्वया तु लिखितं [प] नं स्वहस्ताकिरम् ॥ (८)
पृथ्वीराजो महाराजो रामोही संशयं विना । हनुमान्निमित्तं वीर भवानद्भुत-
विक्रमः ॥ (९) ॥ गूहिरोत्तान्धदेजातस्तेन खूनं तवे दृशं ।
कलिः कालो न कोप्यस्ति सत्यं चम्परायणः ॥ (१०) ॥ कवमभया ॥ दग्ध
पंचपुरं हताः प्रति [भ] दा बद्धस्तदीशस्त्वया कंठं वीर निवेद्य बा—
ह्व [घुग] लं सग्नद्ववाजिस्थितः । एतस्तत्त्वमसप्रतं तव पुनः सत्त्वोर्वविद्यानिजे
सवद्वर्षोपविष्टमोपि महतीं जेतुं न संयुज्यते ॥
उत्साहप्रतिरोपणं [कृतव] ता मालिभ्यमुन्मान्जितं सत्यं क्षत्रियपुंगवेन भवता
कुंदावदातं यतः । प्राप्तं यावदयं नभस्तलमलं प्रद्यो—
तते भास्करोयावत्प्रावभिदस्तथेयमवनिर्वातां निधिवंसंते ॥ (१२) ॥ पुनः पुनः
किमु [स्वे] स्वे वक्षस्तथ्यं क्षुण्णमे । स्वीकृतं व्यायवा संका
देवं पत्रमवाप्तमम् । इयं चेकावली रत्नाकरेण सेतुबंधोद्यताय राममद्राय स्वर्गा-
भीयंगुणं परिधता उपापनीकुरपडौ ॥
कितासीत् ॥ (१३) ॥ अपि च डोडान्दये समभवत्किल बह्वनामा सत्वेकभूतिनि—
ल सानुबभूनिहता । श्री किहलुस्य पदपंचकचंचरीक ॥
स्तस्याङ्ग भूरनुपमो बुजिलक्ष्मणाख्यः ॥ (१४) ॥ सोत्र प्रसूतिनिर्माणे भवत्या-
व्यक्तपदे स्थितः । सत्त्वदा स्वामिचित्तज्ञो लक्ष्मणः सत्त्व लक्ष्मणः ॥ [१५]
संबत् १२२४ माघ शुक्ल सप्तम्या गुरो निःपन्नेयम् ॥

Translation

Om ! Salutation to the Goddess, (whose) face is (bright) like the snowy mountain (i.e. Himālaya), arms are like the creeper of *Pārījāta*, prominent breasts the forehead of the Elephant, and the limbs are of exuberant beauty caused by the churning of the sea-water. May the god Murāri (Kṛṣṇa) dubbed in thought protect you. (1)

In the family of the Chāhamānas was born the king Prithvirāja (II). His maternal uncle was glorious Kīlhaṇa, (2) who was the bright moon in the sky of the Guhilota family, and the ocean of the qualities of beauty, generosity and sobriety. (3)

Because of the danger of *Hamīra* (the Muslim invader), the king (Prithvirāja) who himself was exceedingly brilliant in the assembly of the warriors, the looter of the wealth of the enemy, and whose feet were washed by the glittering rays of jewelled crowns of the kings; gave (or appointed) Kilhapa—endowed with abundant good qualities, the fort of Hansi. (4)

Having conquered intelligently the forces of all enemies, Kilhapa built a strong and high Gate-way (*Pratālī*) which was beautiful, tall as if to block the Sun by its high towers, and challenging the valour of the *Hamīra* by the pointed flags on it. (5)

(He also) built in that Gate-way two big houses which were the two posts of the Victorious elephant, and were the store houses of the wealth of the enemy.

I (the poet) believe that no one is capable of subduing the glory of Kilhapa who is matchless in valour and is the wish-yielding Tree (*Kalpa Vriksha*) for the people. (6)

What else can be said of his might to whom a letter was also sent by Vibhīṣaṇa saying: the lord of the demons (Vibhīṣaṇa) who by worshiping has obtained a boon from Rāma, the crest-jewel of the lineage of Raghu, respectfully and humbly speaks to Kilhapa who was powerful aggressor and known for his valour in all the three worlds, and staying in the strong fort at Hansi. (7) In the work of building the bridge (*Setubandha*) for Rāma, we both (Kilhapa and the lord of Pañchapura) worked together day and night and helped the leaders of the monkeys and bears. And therefore, the Omnipresent (Rāma) gave me (Vibhīṣaṇa) a string of pearls and the city (Pañchapura), and you (Kilhapa) yourself wrote that letter (of donation). (8)

This king Prithvirāja really is Rāma (and) O soldier of strange valour, born in the Guhilotā lineage you (Kilhapa) are undoubtedly Hanumāna. (9)

Therefore, you have scraped like this. In fact there is no one who is really pious and religious in *Kollyuga*, (10) otherwise why Pañchapura was burnt to ashes, the soldiers of the enemy were killed, and O the great soldier, you (also) wrung the neck of the lord (of that city) by your arms when he was on the horse-back. But, O store of valour this act of yours was not befitting you because it is not worth while even to scrap a tree of poison if one has watered and reared it up. (11)

By the act of exterminating and establishing (the king of Pañchapura) again, you O great *Kṣatriya* have washed the sin and really have gained the honour which will shine as long as the sun is in the sky, and the mountains, the earth and the sea exist. (12) What is the use of repeating again and again? (you) listen to my request. Either (you) accept the string of pearls which (originally)

was given to Rāma by the deep sea, and even Lakṣmī or promise safety. (13)

In the family of the Dōḍas was born the powerful man named Valha, who was the destroyer of the armies of the enemy. His son named Lakshmapa possessing all qualities and well-acquainted with the heart and mind of his lord, occupying the post of president, composed the eulogy (*prastāvi*). (14)
on Thursday, the 7th of the bright-half of Māgha of the (*Vikrama*) year 1224. (15)

1.26 Inscription in the Delhi Museum¹⁹

Text

स्वति ॥ सर्वाभीष्टफलं यस्य पदाराधनतत्पराः ।
लभन्ते मनुजास्तस्मै मणुषिपतये नमः ॥१॥
सत्यलो नाम यः पातु सवित्र्यावया सह ।
प्रसादाद्यस्य देवस्य भक्तः स्युः सोऽक्षभाजनं ॥२॥
देवोऽस्ति हरिपानाख्यः पृथिव्या स्वर्गोत्तमिभः ।
दिल्लिकाख्या पुरी तत्र तोमरेरस्ति निमिता ॥३॥
तोमरानंतरं यस्यां राज्यं निहतकटकं ।
चाहमाना नृबाह्वुः प्रजापालनतत्पराः ॥४॥
अथ प्रतापदहनदग्धारिकुलकाननः ।
मेच्छः सहायदीनस्तां बलेन जग्हे पुरीं ॥५॥
ततः प्रभृति भुक्ता सा तुर्यकैर्विदध भूः ।
श्री महामदद्याहिस्तां पाति संप्रति भूपतिः ॥६॥ ययि च ॥
तस्यां पुनस्ति बलिजामघोतकनिवासिनां ।
वधः श्रीसाधदेवाख्यः साधुस्तत्रोदपद्यत ॥७॥
लक्ष्मीधरस्तत्तनयो बभूव लक्ष्मीधरोहिदयपद्मभृगः ।
देवद्विजाराधननिष्ठचित्तः समस्तभूताधनलम्बकोतिः ॥८॥
लक्ष्मीधरस्तत्तनयो कलिकालवाह्यास्तामुभौ महिम
वारिमिथी सुरूपौ ।
माहात्मिणो निपुणजुद्धिरभूतदाहो बीकावध-
उत्तमयथा मनुजस्तु तस्य ॥९॥
माहाख्यस्याभवत्पुत्रो मेल्हानामा मनोहरः ।
देवद्विजगुण्ठा यः सदाराधनतत्पराः ॥ १० ॥
श्रीधरस्याश्मजा बीरोनाम्नो (?) बीरोनाम्नी)
मत्परायणा ।
घीका विवाहयामास तस्यामास्तामुमी सुतो ॥११॥
ज्येष्ठस्तयोः क्षेतलनामधेयः साधुत्वपायोदिरन्तरीलः ।
पेतलनामा च लघुः समस्तगुरुद्विजाराधनशीलचित्तः ॥१२॥

19. Eggeling, E. 'Inscription in the Delhi Museum', *Epigraphia Indica*, Vol. I, pp. 93-95;

भवेत्तयोः क्षेत्रजपतलाक्यासाधोः सदा कीर्तनकर्म-
 कुद्ध्योः ।
 इयं शुभा सारवलाभिधानप्राप्तातमूरध्ववसस्तन्निवृत्ते ॥१३॥
 वितुलानक्षयस्वर्गं प्राप्य संतानवृद्ध्यै ।
 क्षेत्रजः पतलभूषणं कारयामासतुः प्रहि ॥१४॥
 वेदवस्त्रनिर्वाकस्तन्वयेध्वे विक्रमाङ्कितः ।
 पंचम्यां फाल्गुनसिते लिखितं भीमवासरे ॥१५॥
 इन्द्रप्रस्थप्रतिमद्ये प्राप्ते सारवलेन तु ।
 चिरं तिष्ठतु कूपोयं कारकश्च सर्वायवः ॥१६॥
 संवत् १३८४ फाल्गुन शुद्धि ५ भीमदिने ॥

Translation

Hail ! Worship be unto that Lord of *Ganas* through constant devotion for whose feet men obtain the fruit of all their desires. (1) May be, who is called Satyalā, together with Ambā (Ambavati), protect you, that god by whose grace the faithful shall be a vessel of bliss ! (2)

There is a country, called Hariyānā, a very heaven on earth : there lies the city called Dhilikā, built by the Tomaras,—(3)

Wherein, subsequent to the Tomaras, the Chābamāna kings, intent on protecting their subject, established a kingdom, in which all enemies of public order were struck down. (4)

There upon the barbarian Sāhabadin, having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force. (5)

Thence forward that city has been in the possession of the Turashkas to this day : at present prince Śrī Mahammad Śāhī rules over it. (6)

Now, in that city there is a family of merchants dwelling in Agrotaka : in this family was born the *Sādhu Śrī Sachadeva* by name. (7)

His son was Lakshmidhara, the bee of the Lotus-pair of (Vishṇu) Lakshmidhara's feet, whose mind was ever bent on the propitiation of the gods, Brahmins, and who obtained fame by his kindness to all beings. (8)

Lakshmidhara had two sons, who were strangers to the *Kaliyuga* (time of Strife and Sin); both of them oceans of greatness, and of goodly form. The first of them was Maha (or Māhā) by name, of subtle-mind; and his younger brother named Ghikā, of highest renown. (9)

Māhā had a charming son named Melhā, who was ever bent on propitiating the gods, Brahmins and Gurus. (10)

Ghikā married Śrīdhara's daughter, Vitrā (?) by name, devoted to her husband, by whom he had two sons. (11)

The elder of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitala, whose mind

was devoted to the propitiation of all Gurus and Brahmins. (12)
Now in the thought of those two *Sādhus*, named Khetala and Paitala, whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Sāravala, was dwelling. (13)

Khetala and Paitala, with the view of their deceased ancestors attaining to imperishable *Śvarga*, and for the continuation of their race, caused this well to be made. (14)

Written in the year countable by Veda (4), Vasu (8) Fire (3) and Moon (1), from the time of Vikramārka, on Tuesday, the 5th of the bright half of *Phālguna*. (15)

In this village of Sāravala, in the "*pratigana*" of Indraprastha may this well, and its author with his family, exist for a long time. (16)
Saṃvat 1384, bright *Phālguna*'s, Tuesday.

1.37 Boher-Palam Baoli Inscription²⁰

Text

॥ श्रीः ॥ एषापत्तये नमः ॥ ॐ नमः शिवाय ॥

सूक्ति रक्षति संहारतोहं यस्तिरयति प्रतिबोधयति प्रजाः ।

स भवता भवतापहरो हरो भवतु भावुकचिन्तितदायकः ॥१॥

साम्राज्यस्वाभिषेक भियममरधुनी यस्य मूर्ध्नि प्रवाता कुर्वन्ती वा तरङ्गं रविरत-
विषलञ्चा—

मरत्वं प्रयाति । शुभ्रांशोरंशुमालावत्तयभतिसितचन्द्रवक्त्रायाण्य मातातोतप्रभावी
भवतु स भवतो बाहुरः बाहुरिण्युः ॥२॥ ममोजि तोमरेरादी चौहारोस्तदनतरं ।
हरिपानकभूरेवा शक्रेन्द्रः शास्वतेऽपुना ॥३॥ चादौ साहबदीनस्ततः परं पुदुवदीन-
भूपालः ।

जातोऽयमुमसदीनस्केरजसाहिर्बभूव भूमिपतिः ॥४॥ पश्चाज्जालादीनस्तव-
नन्तरमजनि मोजदीननृपः । श्रीमानालावदीनो नृपतिवरो नसरदीनपृथ्वीन्द्रः ॥५॥
आगोडादमजजालात् इविजजनववात् सेतुबन्धात् समन्तादन्तस्त—

न्तोषपूर्णं सकलजनपदे प्राज्यसोराज्यराज्ये । यस्सेवावातयतिपतिमुकुटो-
दधृत्प्रष्टरस्त्रज्वालाजालप्रवालैर्बहति वसुमती वयसासम्भीती ॥६॥ गज्जासागर-
सङ्गमं प्रतिदिनं प्राच्यां प्रतीच्यामपि स्नातुं तिष्ठुसमु—

द्रसङ्गममहो यस्तैन्यमाथावति । हेलात्नोलितपाणिक्कङ्कुरण्णकारेण बाराङ्गना
यास्त्रयाथान्ति य निम्बा बहुवयाश्चित्राम्बराडम्बराः ॥७॥ यतेनादसरत्तुरङ्गमखुर-
प्रक्षेपविशोभिताद्वानून्त्र निवारवति पुरतो द्र—

20. The inscription was discovered from Boher village, near Rohtak, though it originally belonged to Palam village in the Union Territory of Delhi. For details see: Mitra, Rajenderlal, 'Note on the palam Baoli Inscription' *Journal of the Asiatic Society of Bengal (New Series)*, Vol. 43, part-1 No. 1-4, (1874), pp. 104-110. A transcript of this inscription together with an Urdu translation is published in Sayyid Ahmad's *Asar us-Sanadid*, (or Description of the Ruins of Delhi), and abstract of it in English occurs in Edward Thomas's *Chronicles of the Pathan Kings of Delhi*, reprint, Delhi; 1967.

रेण भूरेणवः । सोऽयं सप्तसमुद्रमुद्रितमहीहारावलीनायकः श्रीहम्मीरगयासदीन-
पतिस्सम्राट् समुज्ज्वलते ॥८॥ यद्वाटीवेणवावतुरगङ्गापुटापातसञ्चयमानक्षौ-
रेणुच्छ्रिताग्निः कवलितककुभि ग्गोष्मि सञ्छाद्यमाने प्रायि—

स्वस्य प्रजापः स्थिरतरवितरहीतिभिस्साकमस्तं पति प्रायेण राजप्रभृतिषु
यत्ना का च रात्री दिवा वा ॥९॥ यस्मिन् दिग्बिजयप्रयाणकपरे गौडा निराढम्बरा
प्रध्वान्धपरायणा भववशाग्निष्केलवः केरलाः । कण्टिका अपि कन्दराश्रयपरा
अष्टामहा—

राष्ट्रवास्यक्तोऽर्थाङ्गिक (ःकि) लघुज्वराः समभवन् लाटाङ्गिक (ःकि) राटाङ्ग ॥१०॥
अस्मिन् राजनि विघ्नति जितितनं दोषोऽपि निःशेषतो भूभारं समपास्य वैष्णवम-
हावाध्यापदं संश्रितः । लक्ष्मीवक्षसि सोऽपि विष्णुरधुना प्रक्षिप्य रक्षाविधौ
चिन्तासंश्रित—

माप्तदुग्धजलचिर्ब्रह्माय निद्रायते ॥११॥ अस्यानेकमहापुरीस्तपते राजो मनोहा-
रिणी डिल्ली नाम महापुरी त्रिजयते भल्लीव विद्वेपिणः । या पृथ्वीव विचित्र-
रत्ननिलया या क्षीरिवानन्विनी या पातालपुरीव दीप्तनिलया मायेव—

या मोहिनी ॥१२॥ श्रियोगिनीपुरमिति प्रथिताभिभागे डिल्लीपुरे पुरवतिः सुकृती
बभूव । श्रीमानशेषगुणराशिस्तेतदोषो श्रीमानुदात्तमतिहृदयनामधेयः ॥१३॥
वितस्ताविपाशाशतद्रुभिराभिर्मिलित्स्वामला ।

चन्द्रभागा विभागा । पुरस्तादुपस्तैस्तरङ्गैरभङ्गं स्थिता यत्र तिन्धुः
सुबन्धुस्तन्धुः ॥१४॥ मुधा मधु मुधा सीधु मुधा दिवि सुधारसः । येन तिन्धुमुधा
पीता तस्य ज्ञानमुधाप्यवः ॥१५॥ तत्तिन्धुविष्णुमुधया परिषोत—

भूमिभारस्वले सकलतापहरे पवित्रे । उच्चैश्चरति हस्तपमरावलीमप्युच्चापुरी
मुरघुनीतवासिनी सा ॥१६॥ तस्यामस्यविताभूदहिरपालस्तपिता यशोराजः ।
दस्तहूरस्तज्वनकः किपूरस्य विदेति—

पितृवंशः ॥१७॥ उड्ढरमाता षण्डी पृष्ठपुत्री पृष्ठपिता हरिद्वजद्रः उत्साहणोऽयं
जनकः सहदेवमुत्तस्ततोऽसुतः । तोलपिता व्याघ्रहूरः सिंहसुतो गौरपीठ इति ॥१८॥
बंशावलीतिप्रवृत्ति प्रबन्धे बंशद्व—

यंपूर्वमयाणि सन्धक् । अत्रापि तस्य स्मृतये प्रशस्तीनामानि काम
प्रतिपादितानि ॥१९॥ इच्छाज्ञानक्रियाशक्तिरपास्तिलोऽप्ययोषितः । राजधिया
रत्नदेव्या जाजला ज्येष्ठोहिनी ॥२०॥ तस्याभ्युपगो—

हरिराजनामा कायेन वाचा मनसा पवित्रः । स्वातन्त्र्यः षष्टिकलानिधानं प्रत्यक्ष-
विष्णुर्भुवनैकजिष्णुः ॥२१॥ अस्यानुजी च स्थिरराजर्जुनसञ्जी सयं बीरदया
विभातः । स्वस्नापयस्या अपि मध्यमावाः पुत्री—

पुराभूढवनवत्युदात्ता ॥२२॥ गुणराजभूवती अपि पुत्री द्वी तदनुरत्नदेव्याभ्य ।
हृदेवोनाथ इति स्वातः पुत्रीपि कन्याया ॥२३॥ उत्तमराजस्यु (ःपु) त्रसाढाली
पुत्रिकेश्वपरायेव । मूलतताशाक्षाकलकुन्दवकं कल्पविट—

पिनीस्येत्य ॥२४॥ स्यानेस्याने धर्मशाला विशालानेकानेनाकारि सञ्चादिकर्ता ।
किञ्चत्रापि श्रान्तपाण्यथमातिच्छेत्रा वेत्रा वायिका काप्यकारि ॥२५॥ पालम्बग्राम-
पूर्वे च कुसुम्पुरपदिभ्ये । कृतान कृतिना वापी तृष्णा-

मोहापहारिणी ॥२६॥ पीनोत्प्लुपयोधरा परितुडदारावलीविभ्रमा तुष्णाभ्राम्य-

दनेककामुकजनसमेश्वरप्रदानिप्रदा । कुलम्बोलितवपुनपटलधेयिभियामोदिता-
वापी कापि महमुदं दिक्षु नः कान्तेषु कान्ता—
इति ॥२७॥ मातृसमपि हसति सतां निजप्रसादेन कमुपमिति विह्वला । निज-
विश्रान्तिं विधात्री विद्ये बाष्पात्मवेदिनां भाति ॥२८॥ अस्तु स्वस्ति समस्तवस्तु-
विषयभोगोपभोग्यात्मनिर्भाविः पुत्रकलत्रमित्रजनतामुक्ताय युक्ता—
स्मने । भक्तायोद्धटवकुण्ड महुते स्वर्गापवर्गादयानन्दायेन्दुकला वतसंचरण-
द्वन्द्वकमिष्टास्मने ॥२९॥ अलण्डप्रकाशेन योगीश्वरेण प्रकाशितः कृता पण्डितेन
प्रशस्ता । समस्ताधिपामेकपात्रस्य वापीनिर्मिति सुविस्तारवस्तुद्वरस्य ॥३०॥
संचरतरेऽस्मिन् वैकमादिशे संवत् १३३३ आश्वयुजदि १३ बुधे ॥

Translation

Śrī Salutation to Gaṇapati Om ! Salutation to Śiva
May, He who creates, protects, and destroys this (universe)—may,
He who irradiates and also immerses in illusion (the mind of) men—
may that Hara, who fulfils the desires of his votaries, be the des-
troyer of the travails of this world to you all ! (1)
Issuing from whose head the heavenly stream (Ganges) laves the
empire in sanctity and prosperity, and, by her ever—undulating
waves, serves as a *chauri* by his side—over whom the rays of the
white—rayed (moon) form an orb, like a soothing umbrella—may
that Śaṃkara of illimitable glory be to your welfare ! (2)
The land of Hariyānaka was first enjoyed by the Tomaras, and then
by Chauhānas. It is now ruled by Śaka kings. (3)
First came Sāhabadīn, then king Khudabadīn then, Samasadīn then
Phernjaśāhi became king. (4)
After him Jalālādīn, and then were born king Manjadīn, the
auspicious, and noble king Alāvdīn, and the lord of the earth
Nasarādīn. (5)
He for whom the earth, from Gauḍa to Gajjana, from the country
of Drāviḍa to the entirety of *Setubandha*, all the contented provi-
nces in the great kingdom of *Saurājya*, bore vernal floral charms,
produced by the rays of the innumerable precious stones and corals
which dropped on it from the crowns of the howed-down heads of
kings who come to and fro for his service—(6)
He, whose legions daily traversed the earth to both eastward at the
confluence of the Ganges (*Gaṅgāsāgara*) and westward at the
confluence of the Indus with the sea—
He, under whose reign courtesans, proudly set of with many colour-
red raiments, moved about without fear, filling the air with the
tinkle of their bracelets, produced by the wanton undulations of
their hands—(7)
He, the bewildering dust raised by the hoofs of whose cavalry
marching in front of his army, overthrew his enemies in front—even
he, the lord of the seven sea—girt land, *Śrī* Hammīra Gayāsādīn,
the king and emperor, reigns supreme. (8)

When his horses swept over a high way, the glory of the dust produced by the pounding of the earth caused by their hoops, enveloped the quarters and the sky, and the grandeur of the Sun with his eternal rays generally so set that kings could not say whether it was day or night. (9)

When he issued forth on a military expedition, the Gaudas abdicated their glory; the Andhras, through fear, besought the shelter of caves; the Keralas forsook their pleasures; the Kargūtas hid themselves in defiles; the Mahārāshtras gave up their places; the Gurjjaras resigned their vigour; and the Lātas dwarfed themselves into Kirātas. (10)

The earth being now supported by this sovereign Śeṣha, altogether forsaking his duty of supporting the weight of the globe, has betaken himself to the great bed of Viṣṇu, (the ocean), and Viṣṇu himself, taking Lakṣmī on his breast, and relinquishing all thought of protection, sleeps in peace on the ocean of milk. (11)

The metropolis of this lord of many hundreds of cities, the charming great city, called Delhi flourishes like a crescent-headed arrow on the side of his enemies. Like the howels of the earth, it is the store house of innumerable jewels; like the sky, a source of delight; like the nether regions, the abode of many Titanic heroes (*Dakṣas*); like Māyā herself, the most bewitching. (12)

In the city of Delhi, renowned under the name of Yoginīpura, was born Uḍḍhara, a house holder, wise, liberal-minded, given to meritorious acts, master of innumerable good qualities, devoid of every blemish. (13)

Where the Vitastā, the Vipāsā, and the Śatadru, join in front with the uprising, unbroken, and swelling waves of the factor Chandrabhāgā, where stood the friendly Sindu, with its affluents; (14)

Whose waters, when drunk, render the sweetness of honey and of sugarcane, the hydromel of heavenly nectar, even the lusciousness of knowledge, insipid, — (15)

Where the land is laved by the nectar of that Sindhu and is pure and pain-assuaging; where the town of Uchchapuri reviles and laughs at Amarāvati which stands by the side of the heavenly Ganges,—(16) Even there was the abode of his father Haripāla, whose father was Yaśorāja, the father of the last was Dallahara, whose father was Kipu, thus for his genealogy by the father side.

The mother of Uḍḍhara was Chappī, the daughter of Prīthu, whose father was Hariśchandra; the father of the last was Utsāhara, the son of Sahadeva, who was the son of Tola. (17)

The father of Tola was Vyāghrahara, who was the son of Śirṣha and grandson of Gaura. (18)

In the work entitled '*Vanśāvatī*', the two genealogies have been given in detail; here in this record the names have been taken to the extent desired to recall them to memory. (19)

Like the threefold will, wisdom, and energy (the *Saktis* of the deity), his wife, with Rājāśrī and Ratnadevi, was Jājālā, the eldest. (20)

Her son was named Harirāja (pure in body, speech and mind, renowned, the rhode of the sixty-four accomplishments, apparently, like Viṣṇu, the sole protector of the universe). (21)

who had two brothers, named, Sthirarāja and Jaitra, and a sister Viraḍā. The daughter of the second wife was the liberal-minded Dhanavati. (22)

Her (the second wife's) two sons were Guṇarāja and Bhūpati. Of the youngest wife, Ratnadevi, the son was Haradevanātha, and a daughter. (23)

She had also another son, Uttamarāja, and a daughter named Saḍālī (thus, we have here the root, stem, branches, fruits, and flowers of this tree of desire. (24)

Numerous and extensive were the alms-houses (*Dharmaśālās*) established by this performer of sacrifices (*Uḍḍhara*) in different places. He, the wise, with a view to remove the exhaustion of tired travellers, caused a well to be excavated. (25)

To the east of the village of Pāṭamha and west of Kusumbhapure. He made the well which allays thirst and removes fainting. (26)

May the well, like a lovely woman with rotund upheaving breasts, gorgeous with undulating neckless, the assuager of the thirst of many a lovesick swain, decorated with the varied riches of flower-tufted plants, be to your gratification. (27)

Through its effects men, even when overpowered by many evils, are made to smile. Priding on this power of assuaging fatigue, it appeared to philosophers like *Vidyā* herself (divine knowledge which overcomes the tribulations of the mind). (28)

May this be to the welfare of the noble *Uḍḍhara* *Thakkura* for the enjoyment of all the sweets and pleasures of this world in the company of his wives and sons and friends and dependants; — of the person with well-governed mind; of the faithful, for the fulfilment of his good in heaven and for his emancipation; of him who is devoted to the two feet of the crescent crested (*Mahādeva*). (29)

This eulogium is composed by *Paṇḍit* *Yogīśvara* of unbroken fame, to record the origin of this well of *Uḍḍhara*, the receptacle of all blessings. (30) In this year of *Vikramāṅka*, *Saṃvat* 1333, on the 13th of the wane, in the month of *Śrāvaṇa*, Wednesday.



PART II

MEDIEVAL

Inscriptions from Rohtak

- 2.1 Over the central outer arch of the new mosque in Rohtak, the tomb-stone of Firoz Khan¹ is now placed. It measures 3' 8" by 8", and contains the following inscription.

تم شد این مقبره شهر بر [۲] در عهد مغول [۱] حضرت پیر بادشاه غازی جلاله علیه و سلطه
 و قد بناه [۲] مسند علی [۱]
 بهروز خان بن مسند علی احمد خان بن جامع علی میر و میری بطریق دهم حد و نیم الف درج
 و للاهی و الحمد

तमाम शुद ई मुकम्ल शेरशु[?] दरमहदे नेकु [?] हजरते बाबुर बादशाहे
 गाजी खलवमल्लाह मुके वा सुलतान वा रजए बनका [?] मसनदेमालि
 फिरोजखान बिन मसनदेमालि ग्रहमदखान बिन.....खमालखान मरहूमइन
 बतारीखे दहमे माहे रजिउलाखिर समू मरवउ सुलसाइन वा तसहिमानह
 "This tomb.....has been finished in the prosperous time of
 his Majesty Babar Badishah-i-Ghazi—may God perpetuate
 his kingdom and his rule!—The tomb of..... the high *Masnad*.
 "Firoz Khan, son of the high *Masnad* Ahmad Khan, son
 of.....Jamal Khan, both defunct, on the 10th Rabiulawwal
 934" [4th December 1527].

- 2.2 Over the central outside arch of the mosque in the *garhi*, or fort,
 of the Pathans at Rohtak the following inscription of three lines is
 engraved on a rectangular sandstone—16½ by 12½ inches.

بسم الله الرحمن الرحيم من جاء بالحقبة فله عشر امثاليها و من
 جاء بالتيقة فلا يجزى الا مثليها وما تونيتي الا بالله قال عليه السلام
 من بني مسجدا في الدنيا فله نصر في الجنة ٩٧٢هـ سنة ٩٣٥

1. Firoz Khan was a renowned officer who was generously rewarded alongwith other men of merit by Babar after the victory over Ibrahim Lodi.

बिसमित्ताए रहमाने रहोम मिन जाह् बिलहसनतह फअह असर हमसालिहा वा
मिन

जाह् बिसमित फलायज्जिह्लामिसलिहा वा मा तोकिरे इल्लामिल्ला काल
फलेसलाम

मिन बरी महिजन किदुनिया फअह कसुरे किलजनते ९६, २५१००० सन्हा ९४५

"In the name of God the merciful and the compassionate ! He who brings a good work shall have ten like it; but he

"Who brings a bad work shall be recompensed only with the like thereof. My grace does not come through any one but God. He (the Prophet), upon whom may God's blessing be, has said :—

"He who builds a mosque in the world will have a castle in Paradise. ,96, 251 A. 945," [30th May 1538].

- 2.3 On a rectangular sandstone over the central outside arch of the *masjid* in the Khiaban Mahalla, west of the town Rohtak, is a stone, (13 by 12 inches) having the following inscription :—

بسم الله تعالى ورسوله بعادتي ابي مسجد مرقد مرقد نعيم محمد علي بن احمد علي
خلد الله ملكه و سلطانه تولدني باسم المغير برعلي الجنة والمئين
محمد جمال ناغوري البهمنى سنة خمس و اربعين و لسمائة ٩٤٥

बेहुन फल्लाहताला वा रसुनेह बइमारते ई मस्जिद दरबह्देदीतते नासिर.....
मोहम्मदह्मायु बादशाहे घाजी

खलद अल्लाह मुक्के वा मुलतान तोकिरे बाक्ल अलफकीर बरहानु जल्लत वा दीन
मोहम्मद जमाल नागुरी अलचितति सन्हा सन्स् वा अरबाइन वा तसहमायते ९४५

"With the aid of God almighty and His apostle for the erection of this mosque in the time of the reign of Nasir... Muhammad Humayun Badishah-i Ghazi—

"May God perpetuate his kingdom and his reign !—found grace the poor, chief of the Paradise and the faith,

"Muhammad Jamal of Nagor, the Chishti. In the year 945" [30 May 1538].

- 2.4 Over the central outer arch of a mosque at Gaokaran, about half a mile west of Rohtak, a red sandstone (3' 2" by 2' 5") contains three lines with one line going round the stone as a border. In the midst of the stone the period of the erection has been engraved in a square, (in the time of Jalal addio Muhammad Akbar).—

گفته از چن بنده نورالمع حق	مست جان در پیش چهره کرمست
تد ار ان وحشا ذاقبل لب حق	کرد ار جان بقعه خیرالمع
مربی بمبر طبع یابی (۹) نلو حق	ری ان مد مرار کس ونند ند
گفت برکر عجب خلمی چن	ز آمدی تاریخ ان مسجد نرشت

मस्ते जोन दरवेश सिपहरे मकमल गवते अज जोन बन्दए फरमोनिहक
करदे अज जोन बकए कौरल्लउमुर शुद अज जोन रुकसा वा काबिल शानिहक
गूई अंन मस्जिद हर अंनक रपतकुद गुरके बहरे सुदक मोबि नाने हक
आहिदे तारीखे ई मस्जिद नविहत गुप्त बरगु माबदे सासाने हक

"The Darwesh Mastjan, the heaven of benignity, has gone out of life a slave of the order of God;

"He has made his soul a temple of good works, he became happy by it, and a receiver of the time of God (of eternity).

"Every man who has come to this mosque shall get a drop of the ocean of the kindness of God's banquet. (?)

"Zahidi (or 'a hermit' wrote the date of this mosque; he said, "A temple of God's favourites".

The letters of the *tarkh* give 966 [began 14th October 1558].

- 2.5 A loose stone standing on a grave in the graveyard near the Dak Bangla of Rohtak, on the west side of the Dehli road, bore the following inscription :

بسم الله الرحمن الرحيم

بر سر قبر میر صاحب دل ما

تسمیة خمس سبعمی سال است ۹۶۶ [ت]

सासत समशेरखान जिलुत्फुल्लाह गुं बद

बरसरे कबरे पीर साफी दिन दुआ

तसद्मायतेखुमस सबाईनेसास अस्तहिजरत

"Shamsher Khan^a has made with the favour of God the vault over tomb of Pir Saifi-Dil A...975 H. is the year" [began 8th July 1567].

- 2.6 In the wall of the Dogawalli masjid in the north-east of the town on a soft red sandstone (19" by 16") is found the following inscription :

بسم الله الرحمن الرحيم

بنوینق الله مرشد ملک حلال الدین محمد اکبر دلاور ماری

حکد الله ملک

۹۶۹ هـ

असप्रदोषन लाइलाइल्लाह मोहम्मद रसूलल्लाह.....

बानि.....बतौफिक अल्लाह, दरअहवे मुत्क जसालुदीन मोहम्मद अकबर

बादशाहे शाजी

सलद अल्लाह मुल्क.....सन्ह ९७९

2. Shamsher Khan Jilutpaltha.



"The builder.....by the grace of God in the time of the reign of Jalal addin Muhammad Akbar *Padishah-i-Ghazi*—may God perpetuate his kingdom !.....anno 979^a [26th May 1571].

- 2.7 In the south of Rohtak, near the Government school, is a tomb the pillars of which are connected by eight lintels of red sandstone, each measuring 4' 2½" by 9". The single lintels have been inscribed with the following sentences from the *Qoran*: *Bismillah*, Sura ii, 256-59 incl., *Kalima* Sura cxii. No details of the date or the builder are found.
- 2.8 Over the Dhohi Gate in the *Maithalla* of Wazir Khan, is a sandstone (18" by 17") containing the following inscription :

بسم الله تعالى ورسوله بناء ابن عمارت در عهد دولت
و خلقت ابراهيم شهاب الدين محمد صاحب قران ثانی
شاه جهان بادشاه غازی خلد الله ملكه داعنام خاتم المراء
پیرخان ابن سرخان سرور با تمام رسید فی غره ماه محرم سنه ۱۰۴۴

बेजान मल्लाह ताका बा रसूलेबिनाए ई इमारत दरग्रहवे दोस्त
बा सिलाफत अबुलक़तह शाहबुदीन मोहम्मद बाहिबे किरान सानी
शाहजान बादशाहियाजी खलदमल्लाह मुल्के बएतमामसादिम-मसमरा.....
पीरखान इब्न सरखान सरवा बएतमाम रसोद की गरएमाहमुहर्रम-सन्ह १०४४
"With the favour of God Almighty and His apostle, the erection
of this building in the time of the reign
"Aod the Khalifat of Abu-l Fath Shihabuddin Muhammad,
the second *Sahibqiran* (Timur)
"Shahjahan Badishah-i-Ghazi—may God perpetuate his
kingdom ! —hy the endeavour of the slave of the.....,
"Pir Khan, soo of *Sarkhan*, the *Sarwa* [ni ?] has been finished.
In the beginning of the month Muharram A. 1044" [27th
Jaouary 1634].

- 2.9 Over the *mihrab* of the Adina mosque in the town are two lines,
size 4' 6" by 1' 2", :-

تبریب حضرت برداری فرخبراب . . . مصفی . . . دلتك مسلمان . . . خلد الله ملكه
ملك جمالی ما انشأ واقفین . . . سلطان خانی
دعوت امار ابراهيم محمد بن السلطان خلد الله ملكه . . . ابن مسعود مرجانی و نور حامی اهل اسل
صارت لفرید سارنغ موه مه رمضان سال مخلص هفت از مهر بر

बतौकिके हजरते यजदानि दरखराब...मोहम्मदि • बिसमिल्लते मुसलमानान...
हामि

3. The year is perhaps 972, instead of 979.

मिस्लते.....अल्लाहुनिवा वा दीन.....सलातीने जहान
बायसे इक़तिसार भबुल जफर मोहम्मदशाह अलमुलतान अल्द अल्लाह मुल्के
.....ई मस्जिदेमोमिनान वा बराए जाए अहूलेईमान
इमारात करमुद बरातीसे शरए माहे रमजान साले हफ़तसद हस्त अश हिज-
रिदूद (७०८)

"Through the grace of the sublime God.....
Ala uddunya waddn,.....of the kings of the world,.....*Abu'l*
Muzaffar Muhammad Shah, the king,—May God perpetuate
his kingdom! —has designed to build this mosque of the true
believers and.....place of the people of the faith. It was on
the 1st Ramazan A.H. 708 (12th February, 1309)."

- 2.10 Over the outer archway of a small mosque in the fort near the
Delhi Gate of the town is a rectangular sandstone, with an
inscription of two lines, size 3' 0½" by 8½".

والله اعلم بما في سلطان السلطان نيك الفخا والدين حنبل رحمان ابرالمظفر نعلق له السلطان
[۵] دایکلی محمد علی سلطانی فرما ده مبارک رمضان مه برکاته سال بر مفضل بیست و چهار

बादशाहे गाबी मुलताने सलातीन ग्यातेदुनिया वा दीन सिकन्दरे जमान
अबुलमजफर मुमलकशाह अलमुलतान

बुदाएमान मोहम्मदमलि मुलतानि शरए माहे मुबारकरमजान अम बरकते
साले बर हफ़तसदबिस्व वा चहार (७२४)

"(In the time) of the *Badishah-i Ghazi* the king of kings,
Ghiyash uddunya waddin, the Alexander of the period, *Abu'l*
Muzaffar Tughluq Shab (this mosque has been built, through the
grace of the Lord, by) Muhammad' Ali Sultani. On the first
of the blessed month Ramazan,—May its blessings be general!
—A. 724 (22nd August, 1324)."

- 2.11 Perhaps the above mosque was repaired in Babar's time. There
is at least an inscription over the central archway (measuring
1'10" by 1'1") outside, that seems to mention such a fact, but it
is too much injured to allow a decisive judgment. The first line
is nearly altogether gone, also the beginning of the second and
whole third of the line are illegible; almost all dots are missing.

هم (الله الرحمن الرحيم)

. ابن مسجد فرمید حضرت ظهیرالدین محمد بابر بادشاه غازی غلاد الله ملاته
. رخصلی للعلن رخصلی

बिसमिल्लाए रहमाने रसीम.....

.....ई मस्जिद...दरमहदे...हजरते जहिददीन मोहम्मद बाबुर बादशाहे गाबी
सलदमस्ताह मुल्के ।

.....रमजान.....मुलतान वा तसहिमायते.....

"In the time of the reign of the king of the kings, Jalal-addin Muhammad Akbar Padishah-i-Ghazi,

"The friend of the Merciful, Jamal Khan, son of Mansur, found grace to build this tomb. Jamal Khan has hope that he will obtain reward. In the *Zi'lq'ada* A. 1100" (17th August, 1689).⁶

- 2.14 In the north wall of the enclosure of the mosque of the Pirzadas is a red sandstone, measuring 19' by 16", which bears an inscription of five lines :—

در محمد حضرت دولت (ع.ق.) شهید الم بدله طهر الدن محمد ناصر
غازی بادشاہ حاکمانہ ماکہ و سلطانہ بدله درگاه مهری
الغفر حقیر جانیو سلطان ابن شیخ ستر و ساکن حصار شامانی
بازوبی الله تعالى نوبتی یافت مسجد در نمجه مهم رسی کلانند حق تعالی
محبوب و مستجاب کرداند بدله و نفلہ در زینج ایسم مکه ربیع الاول سنه سی و یک و ستمائ

दरमहदे हजरते दोलते झाहनशाहे आलमपना जहिरुदीन मोहम्मदे बाबुर ।
गाजी बावशाह खलदखलाह मुल्के वा गुलशान बनदए दरगाह मेहरी ।
अलफकीरे हकीर जनिमो गुनु आया इन् खेस सुनु वा शाकीने हिसारे शादमागी ।
बतीफिके अल्लाहताला तीफिकयाप्त मस्जिदे दर कस्बए महिमे रास कनानिद
हस ताला ।

मजाब वा मुस्तजाब गरशानद् बमिने वा फखले बतारीखे पंजुमे माहे रबिउल
आवल सन्ह सत वा सुलसद्ने वा तरहिमायत ।

"In the time of the reign of his Majesty the king of kings, the
refuge of the world Zahiraddin Muhammad Bahar.

"*Ghazi Badishah*—may God perpetuate his kingdom and his reign I
the slave of the court of the sun,

"The poor, base Janyu Sunu Agha, son of Shaikh Sunu, an inha-
bitant of the town of the joy, (Hissar)

"Through the grace of God Almighty found grace to build the
mosque of the town of Mahim—May God Almighty,

"Make him accepted and favoured through His kindness
and His wisdom !—On the fifth Rabi'al awwal 936
[7th November 1529].

6. This inscription is unique, as no other mention of Muhammad Akbar son of Aurangzeb, has till now been found. Prince Akbar proclaimed himself emperor, assisted by the Rajputs, in 1089, and attempted to maintain the assumed title until 1100, when he fled to Persia. There exist no coins of his. The foregoing inscription shows that he adopted the *julus* name of his great predecessor whose name he bore. It is highly interesting to find a document of the rebel king's son in a place lying so far north as Mahim, because Prince Akbar fled to the Marathas in the beginning of his insurrection and always lived in the Deccan.

- 2.15 On an arch over the pulpit of the Jami' Masjid in the centre of the town, is the following inscription :

در عهد دولت سلطان السلاطین ظل الله فی العالمین مرید السیر الیسلطنة
والعهد حضرت محمد مملوک فیلساف عازی خلدالله ملته و سلطانه و اعلى امرو و مله حضرت مملوک
الدارین مله ملکم سلطان مرید الدین گردید درگاه امیر دادگر ضلع دیندین الله تعالی
مرید نام محمد جامع همه راس گنبد الله تعالی صاحب و مسما
گرداند بعد و کمال گزید و عازم همه مله رجب شد جمع و بنس و مسما

दरमहदे दीलते सुलताने सलातीन डिलसलहा फिलमालमिन मरदे सरीरे सलतनत ।
बा खिलाफा हजरते मोहम्मद हमायू बादशाहे गाखी खलदमल्लाह मुल्के बा
सुलताने बा मालाहे ममरा बा सावाहे हजरते मकबूले ।

दाराइन... सुलताने सरहिन्ददीन गरिहए दरगाहममीर बादनारे सापाए
वतीकिक मल्लाह ताला ।

तीकिक्याफत मस्जिदे जामे कस्बए महिम रास कनानिद मल्लाह ताला मजान
बा मुस्तजाब ।

मरदानत बमदद बा कबलेह बा कमाले दरामे बतारीखे हकतुमे माहे रजब सन्ह
सुबा बा सुलसाइने बा तसहमाये ।

"In the time of the reign of the king of the kings, the shadow of
God in both worlds, the adorned of the throne of kingdom,

"And Khalifat, his Majesty Muhammad Humayun *Padishah-i-Ghazi*—may God perpetuate his kingdom and his reign and exalt
his condition and dignity !—his highness the admitted,

"To the palace of Baga Begum Sultan, the worthy of the faith,
the chosen of the court Amir Yadgar Taghal, by the grace of God
Almighty,

"Found grace to build the mosque of the town of Mahim—may
God Almighty make him accepted and favoured,

"Through His kindness and His wisdom and His perfect liberality !
—On the 7th Rajab 937 (24th February, 1531)."

- 2.16 On a rectangular sandstone—size 21 by 13 inches—originally
belonging to the old mosque of the hutchers, now fixed over the
central outer arch of the new masjid at Mahim (finished in 1887
A.D.), is the following inscription :

در عهد دولت شاه عالم بنده حضرت مرید همایون بادشاہ
خلد الله ملکه عمارت هذه المسجد توفیق یافت
..... قصابان قصبة مهم راس گنبد در راج ماه شعبان مله اثني و اربع و تسع

दरमहदे दीलते शाहनशाहे मालममना हजरते मोहम्मद हमायू बादशाह ।
खलद मल्लाह बा मुल्के इमारते हाजाल मस्जिद तीकिक्याफत...

.....कसावान कसबए महिनेरास कनानिद बतारीखे माहे सोबान सन्ध ससनी
बा शरबाइनी वा तसइयायत

"In the time of the reign of the king of kings, the refuge of the world, His Majesty Muhammad Humayun Badishah—

"May God perpetuate his kingdom !..... found grace to build the edifice of this mosque of the butchers of the city of Mahim. During the month of Shaban of the year 942 (began the 25 January 1536).

- 2.17 A sandstone fixed over the outer doorway of the court of the ruined mosque of the Qassayan at Mahim has the following inscription :

بسم الله الرحمن الرحيم
وما لك لشئاً مبيناً كشاهه يشكفي عذبت ابن فرات حشر شهد لي (942) هـ
مرمى فرات ناد اعزبت شاهه شمر شاه حسن بن سلطان نوبخت بعد ابن مرمو
و مقام فرات ناد اعزبت ابن حسن بن مرمو شاهه فرات
يحيى نوبخت اعزبت لربي من علي مرمو شاهه الله تعالى له نصرنا من الهمة والعدل
الله تعالى في الدنيا والآخرة
في الحبيب والمعلمين من شهر المبارك المبارك شهر رمضان سنة بعد حول لا بد له من نصرته
الله اعلم الغنى

बिसमिल्लाए रहमाने रहीम इब्ना फतेवाल्क फतिहनुमुबिना गुसादबाद बगादि
हमेश्चा ई दरगाह सन्धु असहद मन लाइलाइल्लाह

दरमहदे दोलते तत्यकहृहृकरते सुलेमानि शेरशाह हुसनूर सुलतान होक्रिक
बाएत बबिनाए ई मस्जिद

दर मकामे दोलताबाद युसुफ इब्न हुसनूर सेयदमालि दोलतलान
बउमीदे सबाबहृदिसे नबवीमिन बनिएमस्लिमिन बनि अल्लाह ताला लहु कसरन
फिल जन्नते बलजिबान भवका

अल्लाह ताला फिनुनियां वा वक्क अल्लाह ताला अलमुभवले बलमहसान
फिलहादिवस असराइन मन शहसल मुदारक अलमुकरम शहरे रमात्रान सन्ध
नुसदबहल नुहपुद (११४१) कि मोयसर रसानिद
अल्लाह अल करीम अल शहर

"To the name of the merciful and compassionate God ! Verily, we have given thee an obvious victory. May this liberal door always be opened with joy ! I testify that there is no god but God.

"In the time of the reign of the king, powerful as Salomo, Sher Shah, the soo of Hasan Sur, Yusuf ibn⁸ Hasan Sur, the high Sayyid (surnamed) Danlatkhan, found grace to erect this mosque and the place of Daulatabad,

"In the hope of the reward of the prophet's saying 'He who builds a mosque will have a castle built for him by God Almighty io

Paradise and as for the merciful, God Almighty gives to him long life in the world and protects him for his justice and beneficence." It was on the 21st of the blessed and venerable month, month Ramazan of the year 949 (29 December 1542), when it became ready. God is the generous and the omniscient."

- 2.18 In the south wall of the enclosure of the masjid of the Pirzadas is a sandstone, measuring 17" by 6", which bears the following three lines :—

فر مہد دولت حضرت بندگان خلافت ہند سلطان
 شہاب الدین محمد صاحب قرآن ثانی شاہ جہاں بادشاہ غازی خلد
 خلافتہ ابدًا تزیین ہانت شیخ ناصر ابن شیخ الہداد ماہمی سنہ الف و خمسین راجد
 درمہدے دولتے ہزارے بندگان خلیفائے پناہ سلطان
 شاہجہان مہمہد شاہیہ کورانے سانی شاہجہان بادشاہ شاہی سجاد
 خلیفائے مہمہد شہاب الدین شہاب الدین شہاب الدین شہاب الدین
 شہاب الدین شہاب الدین شہاب الدین شہاب الدین

"In the time of the reign of his Majesty the slave (of God), the asylum of the Khalifat, the king

"Shihabaddin Muhammad, the second lord of the conjunction, Shahjahan *Badishah-i-Ghazi*—may (God) perpetuate

"His Khalifat for ever ! Shaikh Nasir,⁹ son of Shaikh Alahdad of Mahim, found grace. A. 1051" [12th April 1641].

- 2.19 On the south outer arch of the facade of the Jami' masjid is a red sandstone (3' × 1' 11½"), bearing nine lines :—

فر مہد سعادت مہد حد و مد زمین
 و زمینی خدیو مہم و مہم سلطان
 السلاطین قل اللہ فی العالمین محمد اورنگزیب

پہلے عالم غیر بادشاہ غازی خلد اللہ ملکہ
 و سلطانہ تعمیر * محمد جامع فہمہ مہم محمد عالم
 باعتمام ہمد درگاہ خواجه رحمت اللہ باعتمام رحمت
 اللہ علی صباب و مسجید گردانان ہمد و نقلہ
 فی الدارح ہمدہم شہر * ہمد الحرام سنہ ثمان و
 سبعین و الف ہمدی و سنہ عشر ہمدی مبارک

درمہدے سعادت مہدہد ہمد ہمد
 ہمد ہمد ہمد ہمد ہمد ہمد

9. Saint and learned man of Shahjahan's time.

सलातीन जिललाहकिल आलमीन मोहम्मद औरंगजेब
बाहदुरे आलमगीर बादशाहे गाफी खलदमल्लाह मुल्के
बा मुलताने सामीर मस्जिदे जामे कस्बएमहिम हकिम हुसैन अकबर
अद्वतमामे बन्दए दरगाह ख्वाजा रहमत मल्लाह अद्वतमामे रसीद
मल्लाह ताला मुबारक बा मुस्तजाब गरदानाद बमिल्ले बा फजले
फितहारीसे हफदहमे शहरे मोहुरम डल हुराम सन्देशमान बा
मुबदन बा अलफ हिजरी बा सन्ध आसिर जलुसे मुबारक

"In the happiness-spreading reign, extended over all the earth and
the time of the master of authority and dignity, the king

"Of kings, the shadow of God in both worlds, Muhammad
Aurangzeb Bahadur Alamgir Badishah-i-Ghazi—may God
perpetuate his kingdom

"And his reign !—the repairing of the Jami masjid of the town of
Mahim, according to the holy order,

"Was finished through the endeavour of the slave of the court,
Khawja Rahmat Allah¹⁰—

"May God Almighty make him accepted and favoured through
His kindness and wisdom !—

"On the 17th of the month Muharram, the holy, A.H. 1078
[9th July 1667], in the tenth year after the blessed accession to
the throne."

2.20 A red sandstone (11×7 inches) in the ruins of the former mosque
of the Qassayan at Mahim bore the following inscription :—

بسم الله الرحمن الرحيم
در عهد عزت و زلمی (?)
ظل سعیدی ابو الطغر
مکی النبی محمد ادرنگ رب
بادشاه غازی خلف الله ملکه
و سلطان مسعودر فستل
جهل کبر (?)

نویس کرد در شهر رمضان سنه تسعین و الف

बिसमिल्लाए रहमाने रहीम
दरअहदे दीलत बा जमान (?)
जिल्लेमुबानी आहुम अकर
मुहियदीन मोहम्मद औरंगजेब

10. Sarbuland Khan Khwaja Rahmat Allah was a man of great consequence under
Sahajahan and Aurangzeb, and died in H.S. 1090.

बादशाहेगाजी खानद अल्लाहुमुल्के
या सुलतान मस्जिददरा कसायान
जाह्वीर (?)

तरतीब करद् दर चाहरे रमजान सन्द् तसईन वा अलिफ

"In the name of the merciful and compassionate God. In the time of the reign and the life of the divine shadow Abul Zafar, Muhyiddin Muhammad Aurangzeb

Badishah-i-Ghazi—May God perpetuate his kingdom and his reign ! the mosque of the butchers.....was rebuilt. In the month of *Ramazan* 1090" [6th October 1679].

- 2.21 A rectangular red sandstone (17½" × 14") over the northern outer arch of the mosque of Daula Khan in the garhi of the Pathans at Mahim bore the following inscription :—

والله الا الله سمعت رسول الله
يا سمعت يا نبي الله
بأنش دوله خان والاشان
معمرت دستگه دريا خان
مسجد مقبره زخلى برخولى

بسم الله الرحمن الرحيم
يا الله يا فتاح
لهن عمارت ز ابرار رب كريم
يعدرش بختيار ناموسى
سالى آتم را بمقل و تميز

बिसमिल्लाह रहमाने रहीम
या अल्लाह याफता
हूँ इमारत खबरे रब करीम
पिदरस बख्तियारे नामबरे
साले इतमादरा बमकल बा लमीज

लाइलाइल्लाह मोहम्मदरसुल्ललाह
या मोहम्मद या नबील्लाह
बानियस दोलाखाने वाला खान
मुगफिरते दस्तगाह दरियाखान
मस्जिदे मकबरा खान बरखान

"In the name of the merciful and compassionate God. There is no god but God, and Muhammad is the apostle of God.

"O God ! O opener !

"This edifice for the merciful God"

"His father (was) a celebrated Bakhliyar.

The year of the completion-name with wisdom and discernment :

The letters of the *sārīkh* give 1108 (31st July 1696).

"O Muhammad ! O apostle of God !

"Its builder (was) Daula Khan of elevated rank;

"Darya Khan whose sins are forgiven.

"*Masjid [u] miqbara zi Khan* 'mosque and tomb (are built) by the Khan."

2.22 Daula Khan's tomb bore the following inscription on a sandstone (2' 8" × 1') :

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله بنده وخدام رحمتي
 عوك خلی مصطفی مرید کوفانی دانستم که چهار یار بر حق این دنیا همه لایقی توفیق یافت
 در هنگام زندگانی این مقبره را ساخت از لطف ربانی در عهد اورنگ زیب
 بادشاه ظل سبحانی پانچ ۱۴ شهر رمضان المبارک سنه ۱۰۹۷ و یکصد و چهارده قمری بالغلام لکنا
 ابوالک طیب معمار

बिसमिल्लाएरहमाने रहीम लाइलाह इलल्लाह मोहम्मद रसुलल्लाह बन्दए दरवाए
 रहमानी

दोलाखाने मोहम्मदी मुरीदे गेलानी दानिस्तम के चाहार यार बर हुक ई दुनिया
 हामा फानी तीफिकयाप्त

दर हुंमाने जिंदगानी ई मकबरा सार सास्त भज सुत्के रबानी दरमहदे घोरंकेब
 बादशाहे डिस्लेमुबहानी बेतारीखे १४ शहरे रमजान अलमुबारक सन्ह
 एकहजार वा एकसद वा चहारदह (१११४) हिजरी बइतमाने उस्ताद

आबु बलदे तैयब मेहमार

'In the name, etc. There is no god, etc. The slave of the court of
 the Merciful Daula Khan Muhammadi Murid of Gilan—

"I knew that the four friends (*the Khalifs*) are over this wholly
 perishable world—found grace

"To his lifetime to erect this burial-place with the favour of the
 Lord, during the reign of Aurangzeb

"Badishah, the shadow of God. On the 14th of the month
Ramazan, the blessed A.H. 1114 [1st February 1703]. Through the
 effort of the architect *Usta Abu Valad Tayyib*."

Inscriptions from Jhajjar¹¹

2.23 A loose stone (20½" by 18") from the Kali Masjid, which is on
 more over, bore the following inscription :

قال النبي عليه السلام من بنا مسجدا لله بنا الله له مثله في الجنة
 بنا کرد این مسجد مجلس علی خاں اعظم برگزیده رحمان مرتبی جهان
 دارد خان بی مغفور مرحوم حاکم الشرق علاء الدوله والدين ملک میدان انغان
 صلواته عن اصحابه و تترج ثوابه پانچ الرضوان الخامس والعشرين من
 رمضان سنه تسع و تسعين و سبعماية

11. A small town, 35 miles west of Dehli, headquarters of the Tehsil of the same name in District Rohtak.

कालतनवि अलएसलाम मिन बिना मस्जिदे अल्लाह बिना अल्लाह लहु मिसले
फिज्जते

बिनाकरद ई मस्जिद मजलिस आलिखान आखम बरगुजियहे रहमान मुरबिए
अहान

दौदखान बिले मगफूर भरहुम मलिकिल शर्क अल्लाहूत दोला वा दीन मलिक
मियां अक़मान

सलमअल्लाह अन्अल अदसात वा.....सवाबे बतावे अलरखवान अलखामिस
वल असराहे मन रमजान सन्ध तिसा वा तसईन वा सुबहमायते

"The Prophet—may he be blessed!—says,—'He who build as mosque for Allah, will have built for him a house like it by Allah in Paradise'.

"This mosque has been built by the high *Majlis*, the great Khan, the chosen of the Merciful, the educator of the world,—

"Daud Khan, the pardoned deceased son of the Malik Ashsharaq ('Aladdaula) waddin Malik Miyan, the Afghan ;—

"May God preserve him from bad accidents and crown his reward with the crown of Paradise!—on the twentyfifth Ramazan 799 [22nd June 1397]."

- 2.24 A *mihrab* of the Bazarwalli mosque in the middle of the town, a sandstone slab, measuring 28" by 15½", bore the following five line inscription :

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله
في زمانه عمدة العالمت باسط العدل وراثة جلال الدين
محمد اكبر بادشاه غازی خلد الله ملكه و سلطانه ببناء مسجد سلخته مكرمه
و محسنه بيكه لطباع لواب رزميخان فرمايش سرکار خراج كنور
في التاريخ السابع والمئتين ٢٧ من شهر رجب قمره سنة سبعين وثمانمائة ١٧٠

बिसमिल्लाए रहमाने रहीम साइनाइल्लाहा मोहम्मद रमुल्ललाह
फौजमानए उमदए सलाफत बासते अदल वा रायत जसाशुदीन
मोहम्मद अकबर बादशाहे गाखी खलदअल्लाह मुल्के वा सुलतान बिनगहे मस्जिद
सास्तए मुकरमह.

वा मोहम्मिनह बेकहू, लितबा मवाब रुमीखान फरमाइसे सरकार स्वाख कतूर
फिलतारीखे अलसाबे वल असरइन २७ मिन अहरे रजब रजबे कदरह सन्ध
सुबईन तसइमायत (१७०)

"In the name of the merciful and compassionate God. There is no god, etc.

"In the time of the pillar of the Kalifat, spreading justice and clemency, Jalaladdin Muhammad Akbar *Badishah-i-Ghazi*—may

God perpetuate his kingdom and his reign ! the erection of the honoured

"And beautiful mosque, the lady over natures (?), has been made by the *Nawab* Rumi Khan, governor of the *sarkar* Khwaj Kator (?),

"On the 27th of the month Rajab—may its honour increase !—of the year 970 [22nd March 1563]."

- 2.25 The northern outside arch of the mosque of Shah Bura in the north of the town, is a sandstone, measuring 22" by 11", bore the following inscription :

بنا این مسجد را عمر انان	چون حق وحد انان چون باد
که ایام نام از مقبر باد	بغیر چه حال الدین اکبر
محمد دوست ابراهیم باک	چو کسی بر دین توین تو کتب
که خاطر حسن می سازد باد	ینش از عدم است با راستی حق
سر خدمت بها می ارد استاد	تخصص انک با طلب باد
حدادا عمر او را جاردان یاد	چو معصوم جهانست بد باد
شهر رمضان که آنرا کرد نباد	که قصد دود مزین شنب رده و پیغم
و صل الله علی محمد	
مدایم محمد بیس ده . . .	بذات خراسان ایام باد

976

बराह्मे हक बाह्मे अफीक भुं बाद
बदौरे शाह जलालुदीन अफवर
भू कस बिजनद बदीन तधान भोगिस्त
यकीन ऊ हमदम अस्त बा वासिलाने हक
बतखसीस इनक बा कुत्तब सानह
भू मखसूदे जहाँनस्त बिदे शाह
कि नुह तद बुद फिजुं सस्त बा दहवा
पञ्ज

बिनाए ई मस्जिद रा प्रज्म ऊफताह
कि अय्याम बकामे ऊ मकसून बाद
मोहम्मद दोस्त इबराहिमे दिलशाद
के खातीरे खस्तगानमी ताहद आबाद
सरे खिदमत बजा मी आरद उस्ताद
सुदाया उमरेकरा जाविदा बाद
सहरे रमजान कि आरा करद
बुनियाद

..... बसलमल्लाह अलए मोहम्मद

के हाकिफ खवास्तम इतमामे तारीख नुदायम जाए सजदए फज देह दाद
"When God the only one, put away (my) misfortune, the building of this mosque was designed.

"In the time of the king Jalaladdin Akbar—may his days be equal to his desire !—

"Everybody who comes to that mighty one, becomes a new one; Muhammad Ibrahim (also) is happy through him,

"He is true and a companion of the followers of God, he exhilarates the afflicted.

"To him especially the pole and time devote their service, the masters.

"As the design of the world is for ten kings, so, O God ! May his glory be eternal !

"When nine hundred was increased by sixty and ten and five, it was in the month Ramazan that he laid the foundation. May the friendship of God be over Muhammad !

From the heavenly speaker I asked the date of completion, a voice gave me '*ja (-yi) sljda fayz da*' (Bestow a place of adoration). 976.' [17th February 1569]."

- 2.26 Over the central arch of the ruined mosque of Miyan Raib (to the south of the Bazarwali Masjid) is a rectangular sandstone, measuring 19" by 15", bearing the following five lines :

اشهد ان لا اله الا الله وحده لا شريك له
 واشهد ان محمد عبده ورسوله
 كرده بناد عمارت مسجد ميلان رايب بن پياره
 في التاريخ عشر من شهر (sic) ذي الحجة
 سنة ٩٨٩ فرمايش ميلان داره

अस हदुअन लाइना इल्लाह वहालाखरीके सह,
 वा अस हदुअन मोहम्मद अबदउ बा रमुले
 करदह बिना इमारते मस्जिद मिथाने राइवे बिन प्यारा
 फिलतारीसे अवर भिन सहरे किलहउ
 सन्ह ९८९ फरमाईस मिथी दाउद

"I testify that there is no God but God alone, who has no companion ;

"And I testify that Muhammad is His servant and His apostle.

"The edifice of this mosque has been built by Miyan Raib, son of Piyara,^a on the tenth of the month Zi-l-Hajj.

"In the year 989 [5th January 1582]. His commander (was) Miyan Daud."

- 2.27 A red sandstone over the eastern gateway (27" by 13") of the graveyard of Mian Raib, half a mile east of the town bore the following inscription :

بلربی شاه اکبر گز عدالت مبارکه تاج جهان را
 سالخن [۹] چون دین بهر معیر میان رایب ابن پیارا
 فصله بر نور حجر سلامت کیلی [۹] همعرا
 سنه الفه اتنه (sic) ماه رمضان محمد نورالتیاره ارنجی [۹]

बदोरे शाहे अकबर कज घदासत मुबारक ताजे जहान रा
 सौखतन [?] चुनदीने बेहतरमहीर मिया राइब इबन प्यारा
 कस्बए पुर नूरे जजर ससामत कियान [?] अमरा
 तम्ह अलिफ अघनह (sic) माहे रमजान मोहम्मद दीलतयारा बीताजि (?)
 "In the time of Sbah Akbar, by whose justice came blessing upon
 the crown of world
 "Miyan Raib, son of Piyara.
 "The town full of light, Jajar (Jbajjar), is the repose of all nobles;
 "In the year 1002, in the month of Ramazan [began the 21st
 May 1594]....."

2.28 Over the outside central arch of the mosque attached to the tomb of 'Abdus Samad, half a mile east of the town near the Buawalla tank, is a red sandstone slab (21" by 17"), containing the following six lines :—

خوش رواجیست دین اسلامي در زمانه خلیفه نور الدین
 یا الهی بباد سال هزار عدل و انصاف استوار ملین

گرد محمد بنی محمد ابو رابعه که او
 سال نازم لا غره خردم و همسوی هزار
 گوشه شبلی نقد محمد این ملین که فرم
 لا طغیای محمد عربی دین داران پرورش خلد برین

खुस रवाजिस दीने इस्लामि दरजमाने खलिफा मुहदीन
 या इलाहि बेबाद साल ह्वार पदल बा इन्साफ उस्तवार मतीन
 कवं मस्जिद बिनाए इस्माइल ई राइब कि ऊस्त सलिबेदीन
 साले तारीख अज खिरद जुस्तम खरदम रहनुं ह्वार बा प्रसरान
 गोसा नसीने फकीर मद्दुलसमद इब्ने मकन कि कोये मशालीन
 अज तुकीले मोहम्मदे परबी दीन दारान बरोये खुलदेबरीन

"In a good career is the faith of Islam lo the time of the king
 Nuraddin (Jahangir) O God ! may his justice and equity stand
 firm and solid a thousand years !

"This masjid has been built by Ism'ail Irah Raib, who is student of the faith.

"I asked the mind the date-year, the guiding mind (*said*) to me '1020' (16th March 1611).

"(I), a bermit, the poor 'Abdal-Samad, the son of Makan, who belongs to the family of the ' Abbassides.

"To the companions of Muhammad the Arabian, the pious ones in the high Paradise."

- 2.29 A sand stone measuring 4' by 12½" over the gateway of Rustam Khan bore the following two lines :

اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمد عبده ورسوله
توزيع نوروزا رحتم خان ابن محمد خان سرپني سنه ۱۰۲۹

मस हदुमन सा इना इस्लाम् वा हदुना शरीके लहु या मस हदुमन मोहम्मद
प्रवदउ वा रसुले

शारीके दरवाजे इस्तमखान इम्ने मोहम्मदखान सरबनी मसह. (१०२९)

"I testify that there is no God but God alone, who has no companion; and I testify that Muhammad is His servant and His apostle.

"The date of the gateway of Rustam Khan, son of Muhammad Khan Sarbani (is) 1029' (8th December 1619).

- 2.30 Over the central arch of the same mosque as No. 2.28 on a red sandstone measuring 4'. 7½" by 9", is an inscription of two lines :

بمير جهانگیر شاه جهان شہد این روضہ میر نور حسن شہید
توزیع این روضہ دار نسبی هزار و سی و پنج سال سنہ ۱۰۳۵

बदौरे जहाँगीर शाहे जहाँ शूद ई रीसा पुर मूर हसने शहीद
तवारीखे ई रीजारा बसे हजार वा सी वा पञ्चसालस कशौद

"In the time of Jahangir, the king of the world, this light tomb of Hasan Shuhid has been made.

"The date of it for a tomb has been brought by somebody (?) in the year 1035" [began 3rd October 1625].

- 2.31 Over the central outside arch of the Shaikhanwalli masjid, a soft sand stone slab, measuring 4' 11" by 8½", contained originally four lines, but the first, in Arabic, has almost vanished. Also the other lines are much injured and some words are missing, so that it is not possible to decipher fully the eighteen Persian hemi-ticks. Here only the beginning and the date are given:—

بعدالله که در جہر کلام . . . نہایت خوبی جہر . . .
 بدر شہ نورالدین جہانگیر کہ عالی تر ز شافعی جہانگیر
 بنی کرد رستم علی محمد علی کہ در زمین بمثلش ہی نہایت
 (مرتب شد عمارت) بلایح ہم از ماہ رجب ہسن الف و پنج و سی . . .

बहुमवुल्लाह बिदर अजर कलाम..... गिहावत खूबी अजर
 बदीरे शाह नूरुद्दीन जहांगीर के आलितर अशाहाने जहांगिर
 बिनाए करद खस्तमस्तान मोहम्मदखान के दर जमीन बमितलस्त बेनितानस्त

(मुरतब शुद्द इमरत) बतारीखे दहम अज माहे रजब बग्ने अलिक बा पञ्ज वासी

"In the time of Shah Nuraddin Jahangir, who is more exalted than the kings of the world, Rustam Khan, son of Muhammad Khan, has built it, who has not his like on the earth."

"The building was completed on the 10th of the month Rajah io the year 1035 [7th April 1626]."

- 2.32 Over the north-west arch of a small *burj* on the west side of the tank of Shah Ghazi Kamal, a short distance north of the town, is a red sandstone, measuring 4' 11" by 8", and containing eight hemistichs, arranged in two lines :

در زمينه خليفه نور الدين
 راي رايان راي نرنگل
 سال تلويح از خرد جستم
 کرشمهيلي فقير عبدالصمد
 حوض نادرملال کرد لعل
 بهر راحمت فراخ خلقي جهان
 خردم کست در غلو بدلي
 ابن مامن که صاحب عرفان
 سده هزار سي و شش بر

दर जमाने खलिका नूरुद्दीन
 राए रायान राए दरगेल
 साने सारीख अज खिरद जुस्तम
 गुसल नहीने फकीर अष्टुलसमद
 सद्द हजार सो बा सस बुद (१०३६)

हीजे नादिर मियाल करद निदान
 बहुरे राहते फिराहे खले जहान
 खिरदम गुल दरगुल बेदान
 इन्ने सकन के साहब उर्कान

"In the time of the king Nuraddin the tank, which has scarcely its like, became a sign.

"Of Rai Rayan, Rai Darghal, for the benefit of the happiness of the people of the world.

"I asked the mind the date year; the mind spoke to me 'Know it in *ghuluw*.'"

"(1) the poor hermit' Ahd as-Samad, the son of Makan, who is a master of knowledge.

"The year was 1036" [began the 22nd September 1626].

- 2.33 Over the central outer arch of Kalal Khan's masjid, half a mile outside Jhajhar towards the east near the Buawalla tank, on a red sandstone measuring 2'9" by 7½", sculptured at the ends, is an inscription of the three lines:—

بطلب و كرم ملائكة كارساز جهان شمس مرثب و موجود این بلاد مكل
بنای مسجد علي كلال خان كرده بخور مهد 'خلایق' بلاد شهنشاهی
بسالی سی و نهم بكار شد موجود خدای عز و جلا دارش بامی و امان

बलुत्क वा करमे इनावाते कारसाजे जहाँ छुदह् मुरतब वा मौजूद हैं
बुलन्व मकान

बिनाए मस्जिदे शानि कुलालखान करदह् बदीरे शहदे सलायकपना शाहजहाँ
बसाले सी वा नुहस यकहवार (१०३६) खुद मौजूद खुदाए मज वा जल दोरदस
बशान वा समान

"By the grace and favour of the aids of the setter of the world, this high place has been arranged and constructed."

"Kalal Khan has built this high mosque in the time of Shahjahan, the refuge of men."

"It was in the year 1039 [began the 21st August 1629]. God—may he be honoured and exalted!—keeps it in the safety and security."

Inscriptions from Panipat

- 2.34 Over the central arch in the western wall of the tomb enclosure of Hafiz Jamal, half a mile north of the town is fixed a sandstone¹² (3'8" by 13½") which bears the following inscription:

امر بنا محمد الصاوي بن محمد المخلص العظيم بنانيسا والدين الميرزا
مسعود بن سلطان و خاند ملك ... تركه ترك ماهر مصر ... والدين (امر)
... الميرزا ... (امر) ... السلطان ... بن ...
... والدين و ...

अमर व बिना हाजायल इमारत की पहल चल मुलतान चल माहजम खाला दुनिया
वा दीन प्रबुल मुजफकर

मसूदशाह मुलतान वा खतद मुल्के...मुल्क बरकते मौलिके मुजफकर मम्बूरे खाला
बदक दीना वा दीन (इब्न)

12. It earlier belonged to a mosque at Munak where from it was brought to Panipat by Masud Shah.

साहबुल उमरा पहलवाने अस्तकं (?) मरहूम (?) अलमुलतानी
अहमुल्लाह फिल मुस्तिके मिन सबात

सम्ह सुस्त वा अरबाद्ने वा सतदमायत

"This edifice was ordered to be built in the time of the hooonred king 'Aladdunya waddin Abu-l-Muzaffar Mas'ud Shah, the kiog—may God perpetuate his reign..... of Pargana Muoak, Muzaffar Maosur 'Ala Badr addaula waddio,

"(son) of the chief of the Amirs, *Pahlawan Ashsharg*....., the defunct, the royal—may God increase his—in the middle of Shawwal 643" [the 19th February 1246]¹³

- 2.35 Over the south door of the tomb of Shaikh Jalal addin in the east of Panipat is a sandstone slab (2'8½" by 19") bearing a four line inscription :—

باني این عمارت نوروز محمد لطفاً الله انقل باقي
سکندر شاه بهلول شاه سلطان بکر باري تعالى توئيق يانت تا کنبد حظيره بندکي شوم
المطامير را رايه شيخ جلال الحق والشرع والدين نفس الله سر
العزیز نوروز بلایخ سوم مه عوال سه اربع و تسعماية

बानी ई इमारत किरोज मोहम्मद सुल्तुल्लाह अफगान बानी मगखेर दरबद्दे
मुलताने सलावीन

सिकन्दर शाह बहलोलशाह मुलतान बकरामे बारीताला तोफिकयाफत ता शुब्दे
हजिरह् बन्दगी खेल—

अलमतायस अल मौलिदा खेल जलाल अल हक बख्शरह् वा दीन कुदस्तल्लाह
सरह्

अल अजीज बरमावर्द अतारीसे दुसम माहे सबात सम्ह् अरबह् वा तसदमायत

"The builder of this edifice is Firoz Muhammad Lutfallah, the Afghàn. The builder of this religious edifice, during the time of the king of kings Sikandar Shah, son of Buhtul Shah, the kiog, by the kindness of God Almighty, found grace to erect the vault of the tomb of the revered Shaikh of Shaikhs and saints, Shaikh Jalal alhaq washshar' waddin—may God sanctify his dear secret ! Dated 2od Shawwâl, 904" (13th May 1499).

Inscription from Sewah

- 2.36 In Sewah, 4 miles south of Panipat, is the tomb of Sayyid Bayazid. A sandstone, measuring 13" by 9", over the doorway of the dome, bore the following inscription :

13. This is the first inscription of Masud Shah, who reigned from 639 till 644 A.H. He was the son of Firoz Shah, and succeeded Bahram Sham on the throne,

ہذا نمونہ کتبہ سید بابزید شہید
 بناؤں دیت ساکن مرغح - رڈ
 سنہ ۴ مرغح سیاری

बिना नमुदह गुंबदे दीयद बाइसीद शहीद
 बिलो बन्दे नियत साकिने मावजे सिवाह
 सन्नु चार फरुख सिवरी

"The dome of Sayyid Bayazid, the martyr, has been built by Balu, son of Nayat, an inhabitant of the village of Sewab, in the fourth year of Farrukh Siyar."¹⁴

Inscriptions from Sonapat¹⁵

- 2.37 Over the central outside arch of a mosque attached to the tomb of Imam Nasir, just outside Sonapat to the south on the Dehli road, is a sandstone slab (7' 6" by 17") which bore the following inscription :

تجدد منه العباد المستعد الحاركة المعززة في موده السلطان الاعظم طلال الله في العلم ثبات العدا والامم
 العلم بئانه الاجمن فبراطع رلى السلطان
 لاسر امر الزمان خلد الله ملكه و سلطانه العبد المصنف مير بك بن اي بك مطغ سومر
 في التاريخ فرادهم مع مبارک رجب نظم الله مرصه مع صيغين و سماء

तजदुदे हाबा अल इमारत अल मस्जिदल मुबारकह् अलमदमूनह् फी दीने
 अल सुलतानिल आडम जिल अल्लाह फिल आलम गिशासे-गुनिश बा दीन
 अल आयम बिनामुद अलरहमान अबुल मुजफर बलमन अल सुलतान
 नासिर अमीरुल मोमिनिन सलदअल्लाह मुल्के बा सुलतान अल अम्दलजहीक
 मोरवेग बिले आइयेव मसतए सुनपत
 फिल तारीखे दुषाअदाहुमे माहे मुबारके रजब अलम अल्लाह हुमसे सन्हु
 सबाइन व सउमानह्

"The building of this blessed august mosque was renewed during the reign of the great king, the shadow of God on earth, *Ghiyash addunya wadina*, who stands by the assistance of the merciful *A-bu-l Muzaffar Balban*, the king, the aider of the Commander of the Faithful—may God perpetuate his kingdom and his reign—by the weak slave *Mir Beg*, son of *Ai Beg*, the *muqti* of Sonpat. Dated the 12th of the blessed month *Rajab*—may God increase its honour!—670" [13th February 1271].

14. Farrukh Siyar really became emperor in 1124 A.H., but he gave orders that Jahandar Shah's reign should be considered as rebellion, and that his own reign should date from the 1st Rabi'ul awwal 1123 [19th March 1711].

15. Sonapat, 28 miles north-west of Dehli, is now the headquarters of a district of the same name.

2.38 In a part of the graveyard of Imam Nasir a square pillar, of coarse black sandstone, is standing, which has been inscribed on each side with Persian verses and some Arabic sentences. It is beautifully sculptured and copiously ornamented with flower arabesques and scrolls. The date of the erection has been inscribed on the left side of the stone, viz. the third Rajab 884 [20th September, 1479], which falls in the reign of Bahlul Lodi.

At the head and foot of the stone the following verses are inscribed :

گر سراپنده لایق تو بر آنک بره هلاکت از برکت (بر طاعت) خاک بود
راست کن تو خود امروز که عورت بر جاست که چو آخر شربت عمرین از آرد راست
فانی (امول) دین کم و راست گلی از مطرب صانع لایق عرقاوست گلی
لایق تو ای دین کم گلی که لعل و لعلی نثاره که لعل راست گلی
گر کار برسم صاحب دوش گلی ای صاحب اول دل کیش گلی
بایکس لعلی بلی و لعلی بکس هر چند بکس کند تو کیش گلی
خوش کند باکین سر کیش گلی راحت رسد از وی بلی هر دیش گلی
لا خلی نلو صیبت با خلی غنی لعلی کند و عین صیبت زین گلی
خواهی از صوابی نلایم هر ملک بنا رحمتی و لیس گلی
باید صله مذکور گری جوش گلی خورشیدی نور عالم داید دیش گلی

गर सरा परदए कदरे तु वर प्रफवाक बुधद
प्राकवल बेरे सरत खबर लिखे जाक बुधद ।
रास्त कुन कारे बुद इमरोज के उमरत बरजास्त
के बु घालिर सबादत उमर बुधद कारे तुरास्त ।

साकए जे उमुवे दीन कम बा काख कुनी
अब मुतरिखे तादा नममा दरखास्त कुनि ।
प्राहये नमाए प्राइन कम कुन के प्रखल
कन्दान न गुजारन के तफस रास्त कुनि ।
गर कार बरसमे माहिये प्रस कुनि
जेबा मुतमानि अहलेदिल गोम कुनि ।
बाकत न कुनि बदि द निस्बत खु कस
हरवन बदि कुनद फरामोश कुनि ।
खुग प्राके बा प्राइन मुरेवन के सान
राहत रसद घड बह बदिने दरवेसान ।
प्रख खस्केनिकु हमिनम धलरके मुदाए
नेकी कुनद बा प्रख बिशोपद जेमान ।
इबाही प्रख शहराए फनाह पैमुदन

दर मुक्के बक्रा रसिदन वा बासुवन बावव ।

सुखानत बजिकर वा गरदि बु खामोश

खामोशि सुरा ब फिकर बावद बुदन ।

"Even if the curtain of thy power were near the heavens, in the end under thy head and armpit will be the dust."

"Make ready thy work to-day when thou art in full life, so that thy work may be ready when thy life is finished."

"For what length dost thou bid defiance to the fundamentals of the faith, requesting a smooth melody from the musician ?

"O eye ! resign to thy new purpose, for death scarcely allows the soul to become ready."

"If thou wilt do thy works as a man of judgement, thou must listen to the words of the wise.

"Do evil to no one and nobody will do evil to thee, or whatever evil they do thee forget it."

"Happy is one by whose generous practice the heart of the poor receives quiet.

"He belongs to the good people, who does well to the creatures of God and gets reward from them."

"If thou wilt pass from the plain of perishableness to the kingdom of eternity and become satisfied.

"Thou must preserve thy words and be like a silent one and always have silence in thy mind."

- 2.39 Over the eastern doorway of the enclosure of Khwaja Khizr's tomb, a quarter of a mile north of Sonapat, is a red sandstone, measuring 7' 1" by 1', contains the following inscription :

مرتب شد عمارت معظّم مقام خواجه خضر مرادى بها حلى حوزائى رحمه الله عليها يوم الاثنين

الخميس مفر من شهر شوال سنة ثمان مئتين

والصلاة في عهد السلاطى العادل الباقى الرائى بنابند الجملى اور السطغر الرائى سنة من السطغر سنة

من بياض حلقى و حلقه شد ثمان

मुरेतब खुद इमारते दहलीज हजिरह मिथाने ख्वाजाखिजर दिन्ने दरवाखाने सेरबानि रहमतुल्लाह अल्लहुमा योमलतनेन ।

अलखामिस अशरमिनशहरे सवाल सन्हु सुमान अशरेन

बा तसमायते फि अहदिल मुलतान अल अहदिल अल बाजिल अल वासिक बताइद

अलरहमान अकुलमुखपर इबराहिमशाह बिन्ने सिकन्दर शाह

दिन्ने बहतोले मुलतान वा मुलतानहसलदलितनाद

"The protico of the tomb of Miyan Khwaja Khizr, son of Darya Khan Shirwani—may God have mercy upon both—was erected on Monday the 15th Shawwal, 928 (7th September 1522).

"In the time of the just and liberal king, who relies on the assistance of the Merciful, Abul Muzaffar Ibrahim Shah, son of Iskandar Shah, son of Buhlul, the king—may his kingdom be perpetuated until the resurrection!"

- 2.40 Over the southern doorway of the same tomb is found another inscription of two lines; the stone measures 9' 5½" by 11". It runs—

همی فد تبارک و تعالی و نطق صارت کند این مطهر باندگی مولی معظم و مکرر میل حجاجه خضر
میرزا منصور ابن میرزا خدای قریب المشایخ شیخ احمد ابن ملک المشایخ شیخ ملوک شیخ مرزوق شیخ شورش
ملک احمد و النعمان
مقطع قلمه مولانا محمد حضرت سلطان السلطان محمد نواز الملک و الدین علی الله ابن العلی
الرائس بنده الرحمن [ابن] المطهر لبراهیم شاه بن منصور شاه ابن ابراهیم شاه سلطان شاه ساد و سلطان شاه شاه
میرزا شورش لکر خلی خضر مرزا برادر محمد مرزا رجب رجب فرزند شاه نادر و شمس

वेऊन घल्लाह तबारक ताता बा फजने इमारते मुंहे हन हजिरह बन्दगी
मिया धुप्रजम बा सुकरम मियाने स्वादा लिखर
मरहूम मलपुर बिनने दरयाखान बिनने शेख अल मसायिल शेख अहमद बिनने
मलिक अल मसायिल शेख मन्दरवी दरवेश खेरबानि
अनहम अलरहमते बा अल मेकराम
मलतए कश्कए सोनपथ दरमहदे हजरते सुलतान अल सलातीन मुंहेदे फयादे
इसलाम बा दीन जिल घल्लाह फिल आलमि
अल वासिल बलाइदे अलरहमान अहु अल मुजक्कर इब्राहिमशाह बिनने सिकन्दर
शाह बिनने बहलोलशाह सुलतान खलद अल सुल्के बा सुलतान तयाम शुद
बकरमाइते लंगरखाने लिखर दर पोञ्ज दाहुमे माहे रजब रजबे कुदरह, सन्ध,
सलमुन बा तसइमायत

"With the help of God, who is blessed and exalted, and by His grace, the building of the vault of this tomb of the great and noble saint, Miyan Khwaja Khizr, the deceased, the pardoned, son of Darya Khan, son of the Shaikh of Shaikhs, Shaikh Ahmad, son of the king of Shaikhs, Shaikh Manduki Darwesh of Shirwan—may God have mercy and pardon upon them!"

"The *muqti* of the town of Sonpath, was completed in the time of his Majesty the king of kings, who confirms the laws of Islam and the faith, the shadow of God in both worlds, who trusts to the aid of the Merciful, Abu-I Muzaffar Ibrahim Shah, son of Sikandar Shah, son of Buhlul Shah, the king—may God perpetuate his kingdom and his reign!—by order of Langar Khan Khizr, on the 15th Rajah—may its honour increase!—930" [19th May 1524].

- 2.41 Over the central outer arch of a small *masjid* in the *sarai* near the dispensary, on a brown sandstone slab (21" by 13"), are two

lines. The stone belonged originally to a tomb which is now used as a police rest-house :—

یا اللہ لا الہ الا انت محمد رسول اللہ یا ناصر امیر زبانی (Sic) یا اللہ
 ایں محلہ کو تعمیر فرمایا محمد خاں افغانی مطلقہ بدو-وہیتہ راستہ کنگدہ در عہدہ ہلم پاشاہ فرم ملہ
 صفر جمع تہنی و تسماعہ

या अल्लाह लाहला इतल्लाह मोहम्मद रसुलल्लाह या नाकिर भगकिर जनुबे
 (Sic) या अल्लाह

ई हजिरह, मुलिखान बरादरह, महमूदखान अफगान मखतए कसबए सुनिपत
 रास्त कनानिद दर अहदे बाबुर बादशाह बोसमे माहे

सक्र सन्ह, सबह, सुलसइने वा तसइमायत

"O God ! There is no God, etc. O forgiving ! forgive me my sins,
 O God !

"This tomb has been built by 'Ali Khan, brother of Mahmud Khan, the Afghan, *muqfi* of the town of Sonpath, in the time of Babar Padishah, on the second of the month Safar 937' [25th September 1530].

2.42 Over the outside of a doorway, leading to the west from the enclosure of Imam Nasir, is a sandstone slab (3' 5" by 1' 3") containing 16 hemistichs in four lines :—

بہائم فیچس زینسان ہائی تعمیرہ تا ہائی روزگارست
 بدرزائی شہنشاہی^{۱۶} بہتند کہ در میدان مری شہرگارست

جمال الدین محمد اکبر ان گل کہ از بسناں معنی یادگارست
 چہا کبرو، کہ چون خٹان و فہمر فلام و جاگرش مرم مرست
 امیری گشتہ ہائی این بنا را کہ طرح دلست او احتواست
 امیر کشور شوکت علی دوست کہ روز رزم چون اسپندبارست
 عدالت پیشہ چون او ندبم کہ در ملک عدالت شہ پارست
 جو جسم از خرد سال بلایش بگفتا نھد رشت و چہارست

ब अलम हेवरवस जिनखान बिनाए नदीदह ता बिनाए रोजगारस्त
 न दीरने शहनशाहे बेमानगद के दर मैदाने मर्दि शहर यारस्त
 जलामुदीन मोहम्मद अकबर अल गुल के अड बुस्ताने माने यादगारस्त
 जहंगीरे के चुन खाकान वा कैसर गुलाम वा चाकरस मरसूमेघारस्त
 अमीरे गस्तह, बानी ई बिना रा के तरहे दीलते उ उस्तवारस्त
 अमीरे किसवरे शोकात घलि दोस्त के रोजे रशम चुन हफानदवारस्त
 धवालत पेशाए चुन उ नदिदम के दर मुल्के अदालत शहरयारस्त
 खु जुस्तम अखिरद साले बिना यत नेमुपता नोसदी सस्तीचारस्त (१६४)

"In the world nobody has seen such a building since the beginning of time ;

"It suits to the time of a king who is a sovereign on the battle-field of manliness :—

"Jalaladdin Muhammad Akbar, the rose, which is a reminder of the spiritual flower garden ;

"A conqueror of the world, who makes (*men*), as the emperor of China and the Caesar, his accustomed servants and slaves.

"An Amir was the builder of this building, of whose power the foundation is solid,—

"The chief of the kingdom of the majesty, 'Ali Dost,'¹⁶ who is like Ispandiyar on the day of battle.

"I never saw a practiser of justice like him who is sovereign in the reign of justice.

"When I asked the mind the year of its erection, he said 'It is 964' " (4th November 1556).

- 2.43 Over the south outer arch of the masjid of the Qazizadas, in the Mauhallah of the Qazizadas, in the fort of Sonapat, is a rectangular soft sandstone slab, measuring 2'6" by 10", which contains the following inscription :

والله اعلم محمد رسول الله

خوشا نمیدر مسجد زائر افلاک صفایی عرش جو خوش-بری میر

زمانی شد بشافعی جلی علم جلال-ال-عین محمد شاه اکبر

شده تاربعی (sic) بله لومسلم بلبر فاضی احمد بابین دکر

مده ورجب رجب قدره سه تسم ر سلطن و نعمانی

वाइला इलल्लाह मोहम्मद रसुलल्लाह

खुसा तामीरे मस्जिद जेरे अकनाक

जमाने खुद बशाहे जाने यालम

खुदा कारीबे (Sic) बिनाए च मुसल्लम

माहे रखब रखबे कुदरद् सग्ह तसह वा सतैन वा तसहमायत

"There is no God, etc.

"Well ! the repairing of the mosque—the clearness of its roof under the heavens is like fragrant anibergris—

"Was in the time of the kingdom of the soul of the world, Jalaladdin Muhammad Akbar Shah.

"The date of the erection has been entrusted to the command of Qazi Ahmad and five others (?).

16. Ali Dost Khan Barbegi (master of the ceremonies), son of Hasan Ali was one of Tardi Beg's officers in the war against Hemu.

मलिके बा फी बहारे सुलो अजरे फलके बिसाएजिनाब साहबत करबाम जुम्दतम-
फजलन हलानाम नतिजाए उमरा बलहेजाम

अमीर मोहम्मद बिनो—

आलिजिनावइमारत माहब मुमलिकतपना निजामुदीनबेग मीरक बिनो जिनाये
बल मरफूर बलमबकूर खुतकलिवि.....

बिनो जनाये मलिकरतमाहाब...फिरदीये मकानि (?)

खुदा जिनाए मलिकदे बहारे खुदा अन्दरहिसार कुरफिउलकदरआमद हमचु कैवान
सरकुलन्द

पसके आलिकदर बा कैवान हैयत बा माउज़न फिताद हुरके दीद उफताद
उ रा तरह इन मस्जिद पसग

चुन पसन्द आमद तमामे अहलेबिल (?) तारीखे उ बाब.....रहमत गुफा अन्द
क़ातिबह, बा कायिलह, निजाम.....सन्द् ६४२

"In the name of the merciful and compassionate God : (*Qoran* Sura lxxli, 18, 19) 'the mosques are God's. You should not call on any one with God, and 'when God's servant stood up to pray they (*the jinns*) called out to him and well-nigh crowded upon him.' The prophet—upon whom be peace :—says, 'He who builds a mosque for God desiring thereby God's honour, will have one like it built for him by God in Paradise.

"This mosque was finished in the days of the reign of the great king of kings, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, the accomplished Sultan, the perfect, the chief, the ruler, the just prince, the high, the exalted; whom to obey is as necessary as to obey God and the Prophet, according to (*Qoran*, Sura iv, 62) 'Obey God, and obey the Apostle and those in authority amongst you', the guardian of God's countries, the helper of God's servants, who raises the standard of holy strife and war, Muhammad Humayun, *Badishah-i-Ghazi*—may God Almighty perpetuate his kingdom and guide his ship in the seas of His favour !—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Muhammad, son of the distinguished noble, the Nizamaddin meritorious Beg Mirak, son of the pardoned and purified Khushkalidi . . . , son of his highness, whose sins are forgiven.....

"A mosque has been built in Hisar for the sake of God, which is as high in dignity as the seventh heaven.

"Because it is high in dignity, and has the aspect of the seventh heaven, and has turned out well-adjusted, every one who saw it has approved of the style of his mosque. Because all people of sense approved of it, its chronogram is . . .

"Its writer and composer is Nizam ...A. 942" (2nd July 1535).

- 2.48 The ruins of Ulugh Beg's mosque are near the Commissariat in the town of Hisar. The inscription consists of five lines; it measures 1' 4" by 2' :

بسم الله الرحمن الرحيم قال عليه السلام من بلي لله مسجدا
يبقي به وجه الله تعالى بلي الله له بيتا مثله في الجنة در عهد
میدون و فرست انزوت سلطان السلاطين ناصر الدنيا و
الدين رافع رايات المعاهدات و المغازي محمد همايون بادشاه غاني خلد خلافته بانه
بموقوف الله الممد امير معظم امير الف بيك ابن امير يوسف احمد مير اخور و كان في ٩٥١

बिसमिल्लाह रहमाने रहीम काल अलेसलाम मिन बनिहिल्लाह मस्जिद न
यस्तगा बे बयो अल्लाह ताला बनि अल्लाहे लहु बैतन मिस्ले फिलजनेते दरअहदे
मैमुन व दीलते अकजुन हजरते मुलताने सलातीन नासिरे दुनियावा
दीन राके रायात अलमुजाहिदात बलमगाजी मोहम्मद हमायुन बादशाहे गाजी
खलदे लिताफते बोनिह बतौफिके अल्लाह अल समद अमीरे मुअज्जम अमीर अलमुगदेग
इस्ने अमीर युसुफअहमद मिरातुर बा कान कि ९५१

"In the name of the merciful and compassionate God ! He upon whom may be peace ! says, 'He who builds a mosque for God

'Desiring thereby God Almighty's honour, will have a house like
It built for him by God in Paradise.' In the auspicious time

"And the increasing reign of his Majesty the king of kings, the
helper of the world

"And the faith, who raises the standard of holy strife and war,
Muhammad Humayun *Badishah-i-Ghazi*—may God perpetuate his
khalifat I—its builder,

"By the grace of God the eternal (was) the great Amir, Amir Ulugh
Beg, son of Amir Yusuf Ahmad, the master of the horse. Dated
in 951" (began 25th March 1544).

- 2.49 On a dome outside Hissar, about a mile to the east, inside the commissariat godowns, on a slab, measuring 1' 5" by 1' 10", are the following four lines :

خوشا ورش کند جون بهشت کل رغبت اور مشک و عنبر مرست
والفلسر باخش مطر صماغ روان سلسبیلی زانجارو گشت
دبیر فلک گشت بر کرد او که تاریخ بر کلبه آمد نوشت
سنه ٩٧٥

هزار نفرین بر ابلی یزید که حشم ببلید بلهه خشت
کتب کبیر

खुमारोहण गुंबद चुन बहिस्त मिलवा खिस्त भज मुस्क वा अम्बर सरेस्त
जे इनफाते बा गस मोअतर विमान रवान सलसबिले जे भसजारयाकिस्त
दबिरे फलक गस्तहबर गिरदेठबा के तारीख बरगुंबद भामद नेविस्तसम्ह ९७५
हजार भाफरिन बर आबायजिद के हुनमस बुनुनिवाद बेनिहाद खिस्त
फाखिब कबीर

"How beautiful is the dome of the paradise like mausoleum ; its mortar and bricks are like musk and ambergris.

"From the scent of its garden the brain is perfumed; and a *salsabil* (a spring in paradise) flows from its trees.

"The secretary of heaven (*Mercury*) turned round it, when the date was written on the dome : A.H. 975 [began 8th July 1567].

"A thousand praises are due to Bayazid, by whose order the bricks were placed on the foundation. The writer was Kabir."

- 2.50 On a mosque in the yard of 'Sher Buhlul's mausoleum' outside Hisar, one mile to the south, is an inscription, 2' 5" square, in six lines of well-formed *Nasta' liq* :—

بدری شرح رسول مجتبیٰ مهدی
لکه جبرئیل بعد آئینہ فلرا ح
لشب مسجد روضہ بھلول شاہ اقلند طرح
مسجدی مکی کہ ہند مسجد اہل معا

بی نعلت ہاتھی زد بانگ آہن مصرع نریس
در مزار و یلمد و شش ہانت آہن این بنا

पेरवि शरहे रसुले मुज्तबा अजदस नबि
आकि दीदारसदेहद आइने दिस रा जला
पेहे सहने रबजए बहुलोतसाह अफगन तरह—
मस्जिदे आलि के बासव मस्जिदे बहुसे दुमा
बेतकल्लुक आतिके अद बांग के ई मसरह-नबिस
दर हजार वा मकसदवा सस याफ़्त दतमाम ई निना

"The follower of the law of the Prophet, the chosen one,' Abd-
alnabl,

"Whose sight gives brightness to the mirror of the heart,

"Erected, before the courtyard of Shah Buhlul's mausoleum,

"A grand mosque, which is to be the dwelling of worshippers.

"A heavenly speaker said without hesitation, 'write the hemistich

"This building was completed in 1106" [22nd August 1694].

- 2.51 Near the Nagor-Gate, outside the town, is a sandstone belonging to the tomb of Shaikh Muhammad Chisti (measuring 5'x4'), on four sides covered with the following inscription :

بقل ليل سلطان المصطفى والولي شيخ محمد بن شيخ محمد هجلى في التاسع من شعبان سنة الفى
نعمين ولحمهم

يا من بعدوا اشتغل لى فز خيل الام الموت يالى دغنى والقبر ملبق الملى
بسم الله الرحمن الرحيم و الله الله محمد رسول الله صلى الله عليه
والله الدنيا لمنزل يارب العالم عبدا وهو لى فسمع راحل

नकले ई मुलतानमुलमसाइस बा ओलिया केस मोहम्मद बिल्ले
शेख महमूद चिस्ती फिलतीये मिन सबाने सनह अशनि
या तसाइने बा सना नमायत
या मिन बनुनिया इतबल कदबरी तूलुल अयस अलमाउले यातिह बेगुतन बल
इचरे सन्दुकल अमल
विसमिल्लाह रहमाने रहीम ला इलाइसल्लाह मोहम्मद रसुलल्लाह सिलल्लाह
अलेहे
हला इन्मो अलदुनिया कयजिले राकिवे इन्ताम अशिपन वा उ फिल सुबह
राहिल

"The departure of this king of the Shaikhs and the Saints, Shaikh Muhammad, son of Mahmud, the Chishti⁴, (took place) on the 9th Shaban, 892 (31st July 1487)."

"Ah ! He that is occupied with his earthly life and the length of his hope (i.e. his hoped life-time) deceives himself ! Death comes unexpectedly, and the tomb is the coffin of his work."

"In the name, etc., there is no God but, etc. Is not the world verily like the station of a camel-rider ? Will he sleep in the evening when he is to depart in the morning ?"

- 2.52 Outside the Nagor-Gate, in the enclosure known as Shaikh Junaid's Tomb, a stone bore the following inscription :

بسم الله الرحمن الرحيم الفراء من ربيع الاول سنة سبع وخمسين وستم مائة باله جليل بن جليل
الفراء من شهر ربيع الاول سنة الفى وثلاثين وستم مائة باله جليل بن جليل من محمد ابي جليل

विसमिल्लाह रहमाने रहीम अल ग्रते मिन रबिउल अवल सनह सबह बा
असदाइनि बा उसइमायत बोनिह उनिद (जुनैद) बिन चन्दान
अलग्रते मिन शहरे जिल कादह सन् ग्रहवे बा मुलसइने बा उसइमायत बोनिह
उनिद बिल्ले चन्दान बिल्ले महमूद अओषनि

"In the name, etc. On the first Rabi'ul-awwal, 927 (9th February, 1521). The builder of it (was) Junaid, son of Chandan."

"On the first Zi'l-Qada, 931 (20th August, 1525). Its builder (was) Junaid, son of Chandan, son of Mahmud, of Ajodhan."

- 2.53 Over the western arch inside a Tomb, half a mile from the Delhi Gate is the following :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 در عهد میمن و دولت
 هماچون . . . خلد ملکه و سلطان
 راعلی امر و رشده این
 معارت الزل و البوخان
 بن میور بن
 سلطانک یک در حرم [۲] ماه رمضان
 سنه ثلث و أربعین و تسعمائة تمام شد

این بادشاه بیست هزار تکه - ید [۲]
 با تمام شیخ منور بن قاسم [۲] تمام شد

बिसमिल्लाए रहमाने रहीम अल्लाह.....
 दरअहदे मेसुन वा दीनत
 हुमायुं.....खलद मुलके वा मुलतान
 वा माली अमरा वा यानह ई
 इमारत अने धया बालुखान
बिन्ने मीर.....बिन्ने
 मुलतानमलिक बेग दर सियम माहे रमजान
सह सिलास वा अरबाइने वा तसइमायत तमामशुद
 ई.....बादशाह.....बिस्तहजार तमह् सिया (?) बइतमामे बोख मुनअवर
 बिन्ने कासिम (?) इतमामशुद

"In the auspicious time and reign of Humayun (*the king etc.*)—May God perpetuate his kingdom and his rule, and elevate his condition and dignity!—this building of Waltu Khan..., son of Mir..., son of Sultan Malik Beg, was finished on the third (?) of month Ramzan A. 943 (13 February, 1537)."

"Along the right-hand side, almost in the same line with the above are the following words :—

".....20,000 copper-tankas (1,000 rupees) was completed under the superintendence of Shaikh Munawwar, son of Qasim."

- 2.54 The following inscriptions 54 and 55 come from the same place as No. 53.

بسم الله الرحمن الرحيم در عهد میمون و دولت همایون سلطان
 الهند و الخراسان رافع رايات المعاهدات والمغازي محمد همایون
 بادشاه غازی خلد خلافتہ ابن عمارت بتاریخ ماه رجب قمره سنه
 اربع واربعمین و تسعمایه تمام شد و این گنبد
 بر ترنمی کوچک بن میر برنطق مغل شده است
 و این جوان در لشکر کجرات شهادت یافت
 و مبلغ بیست هزار تنگه سیاه خرج شده است

विसमिताए रहमाने रहीन दर अहदे महमुद वा शीलते हमायुन सुलतानि
 हिन्द इल खुरासान राजेरायात अलमुवाहदात वल मगाजी मोहम्मद हमायुन
 बाघाहे गाडी खलदल विसाफते ई इमारत बतारीख माह रजब रजबे कुदरह-
 सन्हू

अरबहू वा अरवाइने वा तसद्मायत तमाममुद वा ई गुंबद
 दरतरदी कुचक बिले मीर बरन्तक मुगुल शुदा अस्त
 वा ई जवान दर लस्करे गुजरात शहादत पावत
 वा मुबलिते पाञ्जदह हजार (15000) टंका लिया लचै शुदा अस्त

"In the propitious time and august reign of the king of India and Khorasan, who raises the banners of holy strife and war, Muhammad Humayun, *Badishah-i-Ghazi*—May (God) perpetuate his khalifate! this building was completed in the month Rajab—May its dignity be magnified!—of the year 944 (*began the 4th December, 1537*). And this cupola (*was made*) for the sake of Tardi Kuchuk, son of Mir Barantaq, the Moghul; and this youth attained martyrdom in the army of Gujarat. The cost was 15,000 copper-tankas (750 rupees)."

2.55

بسم الله الرحمن الرحيم در عهد میمون و دولت همایون
 سلطان الهند و الخراسان رافع رايات المعاهدات والمغازي
 ظهيرالدین محمد همایون پادشاه غازی خلد خلافتہ بتاریخ ماه
 رمضان سنه اربع واربعمین و تسعمایه ابن عمارت از برای [؟]
 میر عاشق محمد بن میر شاه علی شد و این
 جوان در لشکر کجرات شهادت یافت
 و مبلغ دوازده هزار تنگه سیاه خرج شده

बिसमिल्लाह रहमाने रहीम बरमहदे मंसूर वा दोलते हमायुन
 सुलतानल हिन्द वा कुरासान राफे रायात अलमुजाहिदात वल मगाजी
 जहीशदीन मोहम्मद हमायुन बादशाहे गाजी सलदह् लिनाफते ब तारीखे माहे
 रमजान सन्ह् अरबह् वा मरबादने वा तसदमायत ह ई इमारत भज बराए (?)
 भीर आसिक मोहम्मद बिनने भीर शाह मलि शुद वा ई
 जवान दर लरकरे गुजरात शहादत याफ्त
 वा मुबलिगे दुवाजदह् हजार (12000) टंका सिया शुदह्

"In the propitious time and august reign of the king of India and Khorasan, who raises the banners of holy strife and war, *Jahir uddin Muhammad Humayun, Badishah-i-Ghazi*.—May (God) perpetuate his khalifate!—this building was completed during the month Ramazan of the year 944 (*began the 1st February 1538*). It was made for the sake of Mir 'Ashiq Muhammad', son of Mir Shah Ali and this youth attained martyrdom, in the army of Gujarat. The cost was 12,000 copper-tankas (600 rupees)."

- 2.56 Over the mihrab of ao Idgah at Dana Sher, one mile south of Hissar on the old Hansi road is the following inscription :

این مسجد [?] ملک ابن پلاد سرانی سرانی [?] بن
 امیر سرانی مسند علی دولتخواه در عهد شهباده
 سلطان سلطه سبع [sic] [?] تمام شد
 خرج شد مبلغ دوازده [?] هزار

ई मस्जिद (?) बेक इब्ने पुलोद सरयानि सरयानि
 बिनने

इदरीत सरयानि मसनदे मालि दोस्तखान दरमहदे बोरसाह
 सुलतान सन्ह् तरह बेह् (sic) अरबादने सेबह् समाम शुद
 लख शुद मुबलिगे दुवाजदह् (?) हजार (१२०००)

"This mosque of..... Beg son of Pulad Sarvani.....son of Idris Sarvani.....the high *Masnad* of the *Daulatkhan*, was finished in the reign of Sher Shah, the king in the year 947 (*began the 8th May, 1540*).....The cost was 12,000....."

18. Both these youths mentioned in inscriptions Nos. 54 and 55 probably served in the Gujarat war that ended with Babadur Shah's victory, A.H. 942. Then, or perhaps in Muhammad Zaman Mirza's attempt to over-power the country, their death may have occurred, and they afterwards found a tomb at home, Gujarat being lost to Humayun.

Inscriptions from Barwala¹⁹

2.57 An old mosque has the following inscription :

امر الله عبد الله محمد بن عبد الملك المظفر معز الدين جلد ملك
 (ابو) المظفر كنفه السلطان سعد الدولة والمظفر نايج الدولة والدين . . .
 السلطان دام الله في العز (?) من ربيع الاول سنة ٦٨٩ و ثمان مائة

प्रामीर ब बिनाए आजल मस्जिद कि प्रादे सुसताने माहादम मोइजुदुनिया वा
 दीन खतदल मुल्के

अबुल मुअफ्फर कैकुबाद अलमुलतान माहुदुस अलिपा बल बुगुरा ताजे दोला वा
 दीन

.....अलमुलतानि दामे इकबाले फिलहिबते (?) मिन रबीउल

अवल सन्हु समीने वा समोनाइने वा सतइयायत

"This mosque was orderd to be built in the time of the noble king Mu'izzaddunya waddin—may (God) perpetuate his reign !—Abu-l-Muzaffar Kaiqobad, the king, by the glory of the saints and the poor, Tajaddaulawaddin...the royal—may his prosperity be perpetual !—at the beginning of the Rabi'al awwal 688" [25th March²⁰ 1289.]

2.58 A second inscription is of Balban's reign; it consists of two lines.

بزر [?] السلام والمسلمين ابو المظفر باين السلطان ناصر امير العرش خليفته ماله و سلالته
 دام الملك في العرش من شهر الصالح رمضان سنة ثمان مائة و ثمان مائة

नूरलइसलाम बल मुसलिमिन अबुल मुअफ्फर बलबन अलमुलतान नासिर
 प्रमीरउल मोमिनिन खलद अल्ताह मुल्के वा सुलतान

.....दाहिमे इकबालह्, फिल असरेने मिन सहरलमुबारक रमजान उम्मत
 मिन्ना मिन्ने सन्हु समीने इने वा सतमोतह्.

"The light of Islam and of the Muslims Abul-Muzaffar Balban the king, the helper of the Lord of the Muslims—may God perpetuate his reign !

.....may his prosperity be perpetual !—on the 20th of the blessed month Ramazan—may its blessing be general !—680" [2nd January 1282].

Inscriptions from Hansi

2.59 On the Dini mosque, near the Saraogyan mandir, is an inscription in three lines, measuring 2' 9" by 1' 4"

19. Barwala is a small town, 18 miles north-east of Hissar.

20. The inscription is important, as it is the first known of Kaiqobad, son of Bughra Khan, the last emperor of the Balbani Turks, after whom the kingdom was transferred to the Khiljis.

"This mosque was ordered to be built by the slave (of God) Ali, son of Isfandiyar on the 10th Zil Hijja, 593 (24th October 1197)."

- 2.64 The *masjid* walls of the second enclosure of Shaikh Ni'mat Ullah's tomb contain also other inscriptions²¹ that originally had nothing to do with it.

..... [ابن المظفر محمد بن سام لمرامير المؤمنين] 610

بسم الله الرحمن الرحيم من بنا لله مسجدا في الدنيا بنا الله له مقرا في الجنة

(यमु) मलमुबुधकर मोहम्मद बिन साम नासिरे समीहल मुसिनिन.....
बिनामिल्लाए रहमाने रहीम मिन बिना लिल्लाहे मस्जिदन फिद्दुनिया बिना
(मल्लाह लहु,) कसरन (फिलजन्ते)

"[Abu'l] Muzaffar Muhammad, son of Sam, the helper of the Khalif of the faithful."

"In the name of the merciful and compassionate God ! Who builds a mosque in this world for God, God will build for him a castle in Paradise....."

- 2.65 South-east of the town, about 150 yards from the walls, is the tomb of the four Qutbs or Saints. In the wall of the enclosure is the following inscription, which originally belonged to the grave of some unnamed noble lady. It consists of two lines and measures 4' 3" by 11"—

تمت القبر المستور الجليله لير الله قبرها وفقر الله لها في جنة العاري

يا ارحم الراحمين [sic] وذلك بالتاريخ الحادي ثمرت لير القعد حله اثني عشرين سنوية

तमतुल कबरिल मस्तुरह जलिलह नूहल्लाह कबर हा वा गररमल्लाह जिहा
फिज्जन्ते मलमारी

या मरहमुराहिमि (Sic) वा जलिकह बिलतारीले मलहादी शुरंत जिल कादह
सन्ह मस्ति मसरहनि सतमिलितह

"Finished was the tomb of the veiled noble lady,—May Allah illuminate her tomb and may Allah pardon her in the garden of the asylum (Paradise) ! O most merciful of the merciful ! This took place on the 1st Zil Qa'da, 622 (4th November 1225)."

- 2.66 Entering the courtyard of the Tomb one meets the following undated fragmentary inscription :

ل[اني] زيفرورس سلطاني

بنده مسعود محمد صفهاني بر

21. These lines are separate inscriptions.

ये(लानि) बा बकिरदोसे सुलतानि

बन्दए मसूद मोहम्मदे सफहानि बुद

"[Gi] lani and to Firdaus Sultani. He was a slave of Masud Muhammad of Isfahan."

- 2.67 In the wall of the mosque of the four *Qutbs* is a fragmentary inscription of two lines, measuring 1' 4" by 1'—

بنزیدق حضرت

کمال [جمال] ابن

बतौफिक हजरत

कमाल (जमान) इन्ने.....

"By the grace of his highness Kamal, son of....."

- 2.68 At the mosque of Bu Ali Bakhsh in the Moghulpara-Quarter of Hansi is a rectangular sandstone, measuring 2' 6" by 6", with two lines—

هذا عمارة المسجد العبد الضعيف احمد بن محمد اسمندي

في المثلث ربيع الآخر سنة ثلث والعشرين وستمائة

हाज्जा इमारे मसजिदे अल अश्शे जहिफ अहमद बिन मोहम्मद इसमन्दी

फिलमुत्तसिफ रबिउलबासिर सन्ह सुत्से बल असरइने बा सतमावत

"This building (is) the mosque of the feeble slave (of God) Ahmad son of Muhammad, of Asmand. In the middle of Rabi" II, 623 (began the 1st April 1226)."

- 2.69 There are also two other inscriptions over the north and south arches of the same mosque, the first (1' 1" by 7 1/4") containing the *Bismillah*, with the *Kalima*, the second (1' by 7") being a fragment.

- 2.70 Half a mile to the west of the town, in the fields, is an *Idgah* and on the left of its central arch (*mihrab*) is the following old fragmentary inscription of two lines (measuring 2' 10 1/2" by 1'):

بسم الله الرحمن الرحيم قل عيسى ابن مريم اللهم ربنا انزل علينا مائدة

نأكل منها والدين ابوالمظفر [?] محمود بن السلطان

बिसमिल्लाह रहमाने रहीम कालहू ईसा इन्ने मरयम अल्लाह हुमरबना अजल

अलना माजदह

नासिरे दुनिया बादील अबुल मुजयफर (?) महमूद बिन सुलतान...

"In the name, etc. Jesus, the son of Mary, has said, "O God, our Lord, send down to us a table from heaven [to be to us as a festival, etc.],—*Qoran* Sura v, verse 114.

Nasir uddin Mahmud or Abul Muzaffar Muhammad (second son of Altamash).....

- 2.71 On a loose stone in the courtyard of Bu 'Ali Bakhsh's mosque is a fragment, (the right half not being found) of three lines, size 1' 4" by 1' 2½" :—

شاه گیدهان معزالدین

سلطان خداداد ملکہ در تربت

بہلول بن مہرابک الانی بر معمر سنہ سبع و ثمانین و سلیمان

शाहे क़ियाम मोजे दुनिया

सुलतान ख़ुददद मुल्के दर नोबत

बहलोल बिले मेहराबक यलानि बु***मोहरम सन्ह, सबह, वा समानादने वा सतमापत

"The king of the world Mu'izz uddunya...the Sultan,—May (God) perpetuate his reign!—in the time of...Bahlul, son of Mihra (?) Baq Alani...Muharram, 687 (began the 6th February, 1288)."

- 2.72 At the mosque of the *Qutbs* No. 2.65, a rectangular sandstone bears eight lines in coarse and indistinct characters; size 3'8" by 11" :—

الملک الد

بہلوی اَلہ تعالیٰ بلند درجہ جلالی ابا بکر لم جلالی کہ یکی

از مہربان پیر دستگیر سلطان المشایخ شیخ ابراہیم قس اللہ سر المزبور است

در یکم لطف تقاب عالم شیخ جمال ابدی والسرور والدین طاب ثراه و جعل

انجند ملوہ زور الد مرادہ در وقت جالس حجامہ ہندگی سلطان المشایخ

شیخ فرید مد اللہ و مرہ الی مسجد ولس کتکید مرکز عربی مسجد لدر ہندوارہ ہندی

الین [P] یاد کند کتاب حروف رضی لطف نایب دانی مکتبی

والدیس والمشرقی من مد رجب رجب قدرہ سنہ سکا و ثمانین و سلیمان و شکرش امین [Q] بیکر [P]

الکروبی

در عهد ہندش زلس [Q] حکمر شاه ابن بہلول شاه سلطان ملکہ اللہ ملکہ وسلطانہ

धलमुल्लिलाह

बहोफिके अल्लाह तासा इन्दए दरगाए सुबाहनि अबाबककर नाम खलवानि के यकि अज मुरिदाने पीरे दस्तवीर सुलतानत मसाइस बेस अयुस फतह, खुदसल्लाह सरह धल अजीज अस्त

दर पयाने कुत्वे अरुतावे आलय बेस अमालुल हककशरह वा दीन तावे सुराह, वा आहल

अल् जन्नतह मस्वा वा नूस्ल्लाह मराकिद दरवक्ते जलुसे मुजादए इन्दगी सुलतानल मसाइस

शेख फरीदमद अल्लाह अमरहू-ई मस्जिद रास कनानिद हरके दरिन मस्जिद
नमाज बिगजारत ब दुआए
इनाम (?) बाद कुनद कालिबे हूफ रजिमुल नाईबे काजी हासरी
अलखामिस बल असरान् मिन माहे रजवे बुदरह सगहू सत वा तसाइन
वा समी निमायते संयतरास अमीन (?) बीरलास (?) नागुरि
दरअहदे बादशाहे खमान (?) सिकन्दरशाह बिन्ने बहलोलशाह सुलतान खलद
अल्लाह मुल्के वा सुलतान

"The Kingdom belongs to God !

'By Almighty God's grace, the slave of glorious court, Aha Bakr by name, Jalwani, one of the disciples of the guiding spiritual chief, the king of Shaikhs, Shaikh Abu'l Fath,—May God sanctify his dear secret ! —has laid the foundation of this mosque at the feet of the pole of the poles of the world, Shaikh *Jamal ul-haqq washshar*' (i.e. Shaikh Jamal uddin).—May his grave be fragrant ! May (God) make Paradise his mansion, and may God illuminate his resting-place !—at the time when the king of Shaikhs, Shaikh Farid,—May God lengthen his life !—ascended to the throne of the spiritual rule. Every one who prays in this mosque should remember these men in his prayer.

"The writer of the words (was) Raza Quth or Razi Quth the representative of the judge of Hansi....On the 25th Rajab,—May its power increase !—896 (3rd January, 1491). The stone-cutter (was) Amin (?) Bir Lal of Nagor."

"In the time of the king of the age, Sikandar Shah, son of Buhlul Shah, the king,—May God perpetuate his kingdom and his rule !"

2.73 In the north inner wall of the Barsi gate in Hansi is a rectangular sandstone, measuring 1' 5" by 1' 1", on which are five lines—

بانه صلات ابن فوازہ مکی ملوی ہا مرتبہ حسن محمد علی

کہ موصفتہ سے الٹی رسمتہ فرمہ سلطان السلاطین ابراہیم

ابراہیم شاہ سلطان خلد اللہ ملکہ واسطہ ودر محل مسند مکی حمید علی

[[اسمات علی کمال ودر تغلیف فرمہ شیخ [۹] محمد ودر رسمتیں مکرل ابن کمال

..... فی الخلس من غیر فی القصد سے لعلی ودر رسمتہ کتاب غازیہ لمر مکی دلسری

बिनाए इमारते इत दरवाजए मतीने अलखि बा मरअमते हुसने हसीन प्रतासी
के मोरेखस्त सगहू-असनि वा सबइमायते दरअहदे सुलताने सत्तातीन अब्दुल
मुजवर

इबराहिम शाह सुलतान खलद अल्लाह मुल्के वा सुलतान वा दर अमल मसनदे

आलि हमीदखान

अमानतखान कमान वा दर सिकदारि ख्वाजा शेख (?) मोहम्मद वा अफरमाइसे

मुआकिल बिन्ने कमान

...कित खामिले भिन बाहरे जिल क-दह सन्ह, समान बा प्रसराइन बा तसइमायले
कातिब खानजादह, मर मुकति हांसी

The building of the edifice of this solid, high gate, together with the repairs of the strong upper fort, is dated 702 A.H. (*began 26th August, 1302, (took place)* in the time of the king of kings, *Abul Muzaffar Ibrahim Shah*, the king,—May God perpetuate his kingdom and his reign!—and during the governorship of the high *Masnad* Hamid Khan, son of Amanat Khan Kamal and during the *shiqdar* of Khwaja Shaikh Muhammad, and by order of Muwakkal, son of Kamal....., on the 5th Zi'l Qa'da, 928 (26th September, 1522). The writer (was) Khanzada Nasr, the Mufti of Hansi."

- 2.74 The following inscription refers also to Muhammad Shah's fortification of the place :

بناء عمارت این حصن و دروازه متین در عهد [سلطان السلاطین]

جم لشان رسولمان تمکین سکندر زمان ابرالمظفر محمد شاه السلاطین

बिनाए इमारते ई हसने हसीन बा दरवाजे मतीन दरमहदे (मुलताने सलासीन)
जम्मे निखान बा मुलेमाने तमकीन सिकन्दरे खमान मबुल मुखफकर मोहम्मदशाह
घन मुस्तान

"The building of the edifice of this strong fort and solid gate (was) in the time of (*the king of kings*) celebrated like Jamshed, of high dignity like Solomon, the Alexander of the period, *Abu'l Muzaffar Muhammad Shah*, the king"

- 2.75 Inside of the *mihrab* of the mosque of the Makhdum Sahib Ashraf in the Weavers' Quarter of Hansi, is a very old inscription, of the first Pathan period. It bears *Kollima* only. Over the outer gateway of the enclosure of the same mosque is found a poor inscription of three lines (9½" by 6"), giving the date, "Month Safar 989," *began 7th March, 1581*). The old mosque therefore was repaired in Akbar's time.
- 2.76 Outside the stables of Haidar Beg, high up in a wall is a rectangular sandstone, bearing the following inscription of nine lines (size 1' 9½" by 1' 7") :—

بغنايت
 نور عهد و دولت سلطان السلاطين
 ابراهيم مظفر شهاب الدين محمد صاحب
 قراي ثاني شاه جهان بادشاه غازی
 خلد الله ملكه و سلطانه
 ابن جاه زلي شد

 بتاريخ هفتم ماه شعبان المعظم
 سنه سبع و خمسين و الف

बहनायते...

दरअहदे वा दीलते मुलताने सलासीन
 अबुल मुजफ्फर शाहबुदीन मोहम्मद साहिबे
 कुरानेसानि शाहजहाँ बादशाहे पाजी
 खिलद अल्लाह मुल्के वा मुलताने
 ...ई ज्हाँ जमान खुद...

वतारीखे अफसुसे माहे शोबानसमाहजम
 सन्ह, सबह, ब जमसदने वा आलिफ

"By the favour of.....in the time and reign of the king of kings, Abu'l Muza'ffar Shihab uddin Muhammad, second lord of the coojuoctioo, Shahjahan, *Badishah-i Ghaz*—May God perpetuate his kingdom and his rule 1... ..of this well for women.....oo the 7th of the honoured mooth Sha'ban in the year 1057 (7th September, 1647)."

Inscriptions from Fatehabad²²

- 2.77 To the left of the *mihrab* of what is now an *Idgah* in the fort of Fathabad, is a light-coloured rectangular sandstone, with the following inscription of ten lines :—

22. The town is the Tehsil headquarters of District Hissar.

بسم الله الرحمن الرحيم والى المساجد [الله] له يتصورا [sic]
 مع الله لعمري انه لما قام مجد الله يدعى [1] كافر [2] يكره
 عليه ابدا قال عليه السلام [رس] بنى الله [sic] مسجدا يبنى به ربه الله بنى الله له في
 الجنة مثله تمام شد این مسجد در ایام هرات شه اعظم والاعالی المعظم
 بملك الزناب طوافت الاسم من الهند والترك والعرب زالمهم واقع واليت [1] الامماعات
 والملازي محمد فمليين بالمشة لكري ملك الله تعالي ملكه في بصر الطيف [sic]
 فلهك يسع [sic] جناب سعاده الجوام زبدة نضارة الام لشهيرة القراء العظام امير وسلم بيك بن
 جناب الفقير المبرر المختص امير محمد على الله تعالى محمد في الثاني من رمضان
 سنة خمس [2] لربيعين وتسعمائة ثلثمائة فظهر مجد الكرم درك اراى چراغ بر موز [3] کهن کرده شد
 طاق است ارا . در که منع کله .

बिसमिल्लाह रहमाने रहीम वा इन्नल मसाजिदह (लिल्लाह) फतायदएहु
 यह अस्साह घादन वा इन्नह लमा काम मस्तुल्लाह यवुमा कदुया यकुनुन
 यलहे घबदन कातह भल्लसलाम (मिन) बनि उल्लाह मस्जिदन यल्ला वेवजे
 अस्साह बनि यल्लाह लहु कि—
 खान्ते मिसले तमामशुद ई मस्जिद दर अख्यामे दोलते शाहे भाजम वा साकाने
 भाजम
 मासिके रिकावे तवाइफउलउमम मिनल हिदेवल तुकें बल भरवे बल हजम
 राके रायात भलमुजाहिदात
 बल मशाजि मोहम्मद हमायुन बादशाहे गाजी खसद अस्साह वा ताला मुल्के
 किबहारे तुल्क
 फलकह बिसह जिनाब सहादत फरजाम शुब्दए फुजला जलनाम नकिञ्तुल
 उमराउल ऊजाम अमीर रुस्तमयेन बिल्ले
 जिनावे यल मगफूर अलमबरूर अलमुस्तत अमीर मोहम्मदअलि अल्लाहुताला
 माहायम...फिल्लतानि माहे रमजान
 खनह खुस्त वा अरबादने वा तसद्मायतह कार फरमाहे फकीर अब्दुलकरीम
 दरकद बराए बिगान बरमरहुम (?) तहीन करवह् शुद्
 तलाक भस्त उराहर के मनह कुनद

In the name, etc. "The prophet,—upon whom be peace,—says, 'He who builds, etc'. This mosque was finished in the days of the reign of the great king, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, who raises the standard of holy strife and war, Muhammad Humayun, *Badishah-i-Ghazi*,—May God Almighty perpetuate his kingdom [and guide] his ship in the seas of His favour!—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Rustam Beg, son of his highness the pardon and purified chosen Amir Muhammad 'Ali,—God

Almighty.....on the 2nd of the month Ramazan A. 945
(the 22nd January, 1539). The superintendent of the work
(was) the poor 'Abdul-Karim."

- 2.78 Into the outer wall of the mosque enclosure in the fort of Fatha-
bad a rectangular sandstone is let containing a well-known invo-
cation of 'Ali in Arabic, in four lines, size 1' 2½" by 6½"—

بسم الله الرحمن الرحيم لك علياً مظهر
العجايب سنده عزالك في الذوايب كل
ثم دغم سينجلى بليزتك يا محمد بوليك
يا علي يا علي يا علي تم تم تم

बिसमिल्लाए रहमाने रहीम नादह, धलैहा मजहर
अलअजाइवे बेहद जनालक फिललित्वाइवेकुस
हम वा यम सपडलि विनवुतक या मोहम्मद बेगुलायतक
या अलि वा अलि वा अलि तम तम तम

"In the name, etc. Invoke 'Ali, the manifestor of miracles; thou
wilt find him for thy help in adversities. Every care and every
sorrow will surely vanish through thy prophetship, O
Muhammad, through thy saintliness, O'Ali, O'Ali, O'Ali,
O'Ali' !"



PART III

MODERN

Inscriptions from Hissar

The following inscriptions are found on a monument near the Church at Hissar.

- 3.1 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee.¹ John Wedderburn Esquire Collector and Magistrate Mrs. Alice Wedderburn, and infant son Lieutenant C. W. Barwell Adjutant Hurriana Light Infantry, and Mrs. Margaret Barwell. Victims of 1857.
- 3.2 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee, Mr. David Thompson, Tuhseeldar, and his sister Mrs. Hallet, Mrs. Mary Anne Smith, and five children Mrs. Jeffries. Mrs. Malone and child, Victims of 1857.
- 3.3 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee. Sergeant Fitzpatrick, Overseer Canal Department and child Sergeant Major Murphy. Hurriana Light Infantry Mr. Joseph Williams. Superintendent of Customs and his daughter Miss Williams. Victims of 1857.
- 3.4 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee. Mr. John Paul, Mrs. Jane Paul, and Anny, Letitia, Alice, Agnes, Thomas and Evelyn their children Mrs. Mary Anne Milne, and Emily and James, her children. Victims of 1857. The following inscriptions are found on the Graves in Churchyard, Hissar.
- 3.5 29 May, 1857 : In memory of John Wedderburn of the Bengal Civil Service aged 32 years Alice his wife aged 23 years and John James their infant son aged 6 months who fell victims near this spot to the mutiny at Hissar on the 29th May, 1857 "Them also which sleep in Jesus will God bring with Him". 1st Thess IV Chap. 14 Verse.

1. The Europeans were murdered in 1857 by the detachments of the Hariana light Infantry and the 14th Irregular cavalry which were stationed at Hissar, Hansi and Sirsa, the head-quarters being at Hissar.

- 3.6 6 February, 1874 : Athelstan Mayo Lepel son of Robert Henry Davies Lieut. Govr. Punjab and of Mary Frances His wife born 25th September, 1872 died 6th February, 1874 "What I do thou knowest not now but thou shalt know hereafter John XIII. VII.

Inscriptions from Hansi

The following inscriptions were found on the graves in the Cemetery at Hansi.

- 3.7 10 December, 1801 : Sacred to the memory of Augustine Bernier, late a Major in the Service of his Highness Dowlet Rao Scindia, killed in the storm of Hansee whilst gallantly leading his soldiers to the assault : Thursday the tenth of December, in the year of Our Lord One Thousand Eight Hundred and One. Aged thirty-two years he was a brave soldier and a sincere friend : and has left an amiable widow to deplore his loss G.A. D. D.
- 3.8 5 February, 1826 : Sacred to the memory of George Linford late in the Revenue Department, who departed this life on the 5th of February, 1826; Aged 39 years and 7 days. Blessed are the dead that die in the Lord : Even so saith the Spirit; for they rest from their labours. This Tomb is erected by his disconsolate widow, in testimony of her affection for the deceased.
- 3.9 24 October, 1826 : Sacred to the memory of Lieutt. Richard Grueber 2nd in Command, to The 1st Regiment of Local, Or Skinners Horse. Who Departed this life on the 24th of October. 1826. Aged 46 years. This monument, was erected, by his brother officers, as a token of their respect, for his memory.
- 3.10 16 April, 1827 : Sacred to the memory of Mrs. Mary Reynolds, wife of Captain Thos Reynolds of the 63rd regt N.I. and daughter of Lieut. Genl. Sir Robert Blair K.C.B. who departed this life on the 16th of April 1827 aged 38 years.
- 3.11 21 August, 1833 : Sacred to the memory of Ensign J. Gibb. Late of the 27th Regiment N.I. who departed this life on the 21st August 1833, aged 21 Years. A mark of esteem by his brother Officers.
- 3.12 26 September, 1833 : Sacred to the memory of Lieut. Colonel S.P. Bishop, late commanding 27th Regiment N.I. who departed this life on the 26th Sept. 1833. Aged 51 years. This monument is erected by the Officers of his Corps as a slight tribute of respect and esteem.
- 3.13 23 October, 1833 : Sacred to the memory of Mr. William Skinner. Fourth son of Lieut. Colonel J. Skinner C.B. who departed this life on the 23 of October 1833. Aged 17 years 10

months 23 days. This Monument is erected by his affectionate father.

- 3.14 29 May, 1857 : 19 May, 1855 : Sacred to the memory of Mary Anne Smith. Aged 31 years, 6 months, 25 days, also

	Y	M	D
William Edwin John,	12	1	10
Henry Edward,	10	4	28
Thomas George,	7	3	26
James Charles,	5	2	10
Anne Margaret,	0	7	23

the dearly beloved, and affectionate wife and children of E.C. Smith, who were barbarously murdered at Hissar on the 29th of May 1857. Also Charles Durant, his beloved son, who died at Hansie on 19th May, 1855 aged 1 year, 7 months, 12 days.

- 3.15 29 May, 1857 : Sacred to the memory of John Paul son of Lt. General Paul. H.E.I.C.S. Jane Paul, his wife and their six children who in endeavouring to escape from this station on the 29th May 1857 were barbarously murdered by the Mutineers of the Hurrianah Light Infantry.²

Inscriptions from Sirsa

The following inscriptions were found in the Cemetery at Sirsa :

- 3.16 14 August, 1854 : Sacred to the memory of William W. Burton, Assistant Patrol died 14th August, 1854 it is sown in weakness it is raised in power this tablet is erected to his memory by a friend 1865.
- 3.17 30 May, 1857 : Sacred to the memory of Lieut. J.H. Hilliard, second-in-command, Late Hurrianah Battalion, and Mr. J.W. Fell, Assistant Patrol, Customs Department, who were both treacherously murdered on the 30th of May, 1857³ by the rebel inhabitants of the village of Chutrayan in the Sirsa District. This tomb was erected over the recovered remains by order of Government.

Inscriptions from Rohtak

The following inscriptions were found on the graves at Rohtak¹ :

2. The mutiny broke out at Hansi at 11 in the morning of May 29th, 1857. Altogether 11 Europeans and Christians were murdered.
3. On the arrival at Sirsa of the news of the Mutiny at Hissar, the Europeans left the station and made good their escape. Lieutenant Hilliard and Mr. Fell were not in the station, having gone out with some troops to suppress a local disturbance. They were brought back to Sirsa by their men, and the troops, though they refused to obey Lieutenant Hilliard's orders, supplied him and Mr. Fell with money, and suffered them to depart unmolested. They were however treacherously murdered by the Mohammedan inhabitants of Chutrayan, who first invited them to rest there.
4. Captain Hopkins, the promising young officer killed in the action between Jhajjar and Georgegadh in which George Thomas was defeated by Perron's troops, is buried in the district, but no trace of his tomb remains. An officer of the Kabul force was buried at Siwanal Mal, but his tomb is likewise obliterated.

There are at Jhajjar some graves without inscriptions belonging to the family of Mr. Heatherly in the empty of the Nawab of that place.

- 3.18 24 June, 1873 : Sacred to the memory of Richard Manuel Sewell Major in H.M. Bengal Staff Corps one of the Lucknow Garrison during the defence in 1857 who died at Rohtak June 24, 1873 aged 38 requiescat in pace.
- 3.19 6 August, 1877 : Thy. will. be. done. Sacred to the memory of Frederick Englehart Moore, Deputy Commissioner, Rohtak, who died from the effects of wounds received from a fanatic while sleeping. born 16th September, 1830. died 6th August, 1877. Erected by his widow and a large circle of friends in whose memory his generous heart and genial disposition can never fade. He was prepared to die, and our sorrow is tempered with the thought of the glorious future in which he has found rest.
For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. 1. Thess. iv. 14.
- 3.20 21 November, 1888 : Oswald Wood late D.C. of Rohtak "blessed" 21st November, 1888.

Inscriptions from Gurgaon

The following inscriptions were found on graves at Jbarsa, a small village about 4 miles north-east of Gurgaon :

- 3.21 4 November, 1816 : To the memory of Franswa Fercy who departed this life November, the 4th 1816. Aged 49 years.
- 3.22 3 June, 1821 : Sacred to the memory of Major Jean Etienne a native of Bordeaux France who departed this life Sunday, 3 June, A.D. 1821 Aged 75 Years. He served H.H. Begum Sombre for thirty five years, was a gallant soldier and an honest man. Poor mortals ! fare you well.

Inscriptions from Sonapat

The following inscription is found on a grave in Sonapat Tabsil

- 3.23 1857 : In Memoriam, 1857.
The Zamindars of Rohat and Kullana showed great kindness to the English party who accompanied the child.
- 3.24 1857 : In memory of the infant child of Captain Edward Fraser, B.E., which having unfortunately been separated from its mother died at this place during the escape from Delhi, in May, 1957.

Inscriptions from Karnal

The following inscriptions were found on the graves near Police Station, Karnal

- 3.25 26 February, 1807 : Sacred to the memory of Capt. Rob. Morris Bagshaw II Bat; XVII Regt. N. I. Nat 2nd September, 1769 Ob : 26 : February. 1807.
- 3.26 8 January, 1809 : Lies the body of.....Bringman son of

Bringman Dm Mr.,... Bu IX Rt N.J. Who died the 8th January, 1809. Aged 16 years 3 months.

The following inscriptions were found on the graves in old cemetery, Karnal.

- 3.27 7 August, 1812: This monument, memory of Lieut. A. Douglass late of the 2 B 6 Regt. Ob August, 7.1812 Ann Act 23 by his brother officers as a mark of their esteem for the deceased.
- 3.28 16 May, 1816: Sacred to the memory of Lieutenant John Frederick Sanford of the 2 Battalion 19th Regiment Native Infantry who died on the 16th of May, 1816 aged 27 years. This monument is erected by his brother officers as a memorial of their affectionate regard.
- 3.29 14 January, 1820: Sacred to the memory of Oswald Hunter M.D. Surgeon 6th Light Cav. who died at Kurnal the 14th of January, 1820, sincerely regretted.
- 3.30 29 April, 1825: Sacred to the memory of Lieut. Colonel Stirling 4 Light Cavalry who departed this life on the 29th April, 1825 aged 53 years.
- 3.31 21 November, 1826: To the memory of Capt. W.M. Decluzean 6th Reg. N.I. who died at Karnal, November, 21st 1826.
- 3.32 3 September, 1827: This monument, the tribute of esteem was erected by his brother officers to the memory of Erroll Blake Lieut. in the Bengal Regt. of Artillery Brother to Lord Wallscourt Obiit 3rd September, A.D. 1827 Aet at 23 Years 10 Months.
- 3.33 24 July, 1828: Sacred to the memory of Lieutenant Colonel Dickson Commanding VII Regiment Light Cavalry who died July, 24th 1828. Aged 49 years. This monument is inscribed by the officers of his Regiment as a mark of their esteem and respect.
- 3.34 9 September, 1840: Sacred to the memory of Lieut. Fred Jenkins Her Ms 44th Regt who died on the 9th September, 1840 aged 25 years. Deeply and sincerely regretted by his brother officers.

The following inscriptions were found on the graves in new cemetery, Karnal.

- 3.35 21 October, 1841: Sacred to the memory of William James Hamilton Lieut. H.M. 3rd Regt. or Bufts who died at Kurnaul on the 21st day of October, 1841. Aged 26 years. Deeply regretted by his brother officers by whom this tomb is erected as a token of their regard and esteem.
- 3.36 3 April, 1842: Sacred to the memory of the reverend Theodore Edward Donkin B.A late chaplain of this station who died April 3rd, 1842, aged 31 years.

- 3.37 1 Nov. 1842 : Sacred to the memory of Lieut. F. S. MA. Mullen, late of the 1st European Light Infantry, who departed this life on the 1st of November 1842. In the 26th Year of his age, deeply regretted, this tomb was erected by his brother officers, as a token of their esteem.
- 3.38 19 Dec., 1842 : Sacred to the memory of Major General W.C. Baddeley, C.B. who died at Kurnaul on the 19th December, 1842 aged 58 years.
- 3.39 6 Feb., 1843 : Revd. I. Spencer aged 32 MDCCC XLIII.
- 3.40 12 June 1843 : Sacred to the memory of Lieut F. Knowles H.M. 3rd or K.O. Light Dragoons who died at Kurnaul on the 12th June, 1843. Age 41 years 8 months. Leaving a widow and 5 children, to lament his irreparable loss. This tomb is erected by his disconsolate widow and family as a token of their love and affection.
- 3.41 11 Oct., 1843 : Sacred to the memory of Bt. Major W.H. Terraneau 24th N.I. who died at Gorounda Oct. 11th 1843 deeply lamented.
- 3.42 1 June 1857 : Here rests the body of Robert Dampier Hallifax, oldest son of the late Revd. Robert Fitz William Hallifax of Batchcot near Indow Shropshire Colonel of H.M. 75th Regt. and Brigadier with the army of Delhie. Born 28th July 1803 Died 1st June 1857, aged 52 years.
- 3.43 17th September, 1879 : Sacred to the memory of George Ewen Macpherson Captain B.S.C. Officiating Deputy Commissioner second son the Major General Sir J.D. Macpherson. K.C.B. born 8th February, 1843. Died 17th September, 1879, aged 36 years. It is not night if Thou be near.
- The following inscriptions were recorded on the tablets in St. James Church Tower, Karnal.
- 3.44 1st August, 1836 : To the Memory of Thomas Sewell Esqr. Lieutenant H.M. 13th Light Infantry, who died at Landour on the 1st August, 1836, aged 24 years. This tablet is erected by his brother officers.
- 3.45 1st December, 1836 : To the memory of Cornet William S. Hanney, 8th Light Cavalry, died 1st December, 1836, aged 25 years. This tablet is placed in St. James Church by the officers of the 3rd Light Cavalry as a mark of respect and esteem for their late brother officer.
- 3.46 16th October, 1837 : To the memory of E.C.T.B. Hughes Esqr. Captain Artillery Regiment Obit. Kurnaul 16th October, 1837; Aetat 34 years. This the tribute of a friend.
- 3.47 20th February, 1838 : Sacred to the memory of Captain G.J. Cookson, of Artillery, who died 20th February, 1838. Aged 32 years. This tablet is erected by his afflicted widow.

- 3.48 8th April, 1838 : This tablet is erected by the officers of the XIII Light Infantry, to commemorate their esteem and regard for Lieutenant William Talbot Shakespear, eldest son of W.O. Shakespear Esqr. Madras Civil Service, who died at Kurnaul on the 8th April, 1838. A similar token of regret at his early death, is placed over his mortal remains.
- 3.49 1st September, 1838 : Erected by the officers of H.M. 13th Lt. Infantry. Sacred to the memory of Captain R.E. Keily of that corps who died at Kurnaul 1st September, 1838, aged 48 years.
9th September, 1840 : Sacred to the memory of Lieutenant Jenkins Her Ma. 44th Regt. who died on the 9th September, 1840. Aged 25 years. Deeply and sincerely regretted by his brother officers.
- 3.50 January, 1842 : Sacred to the memory of Captain Edward Macleod Blair 5th Bt Lt Cavalry killed in the retreat from Caubul in January, 1842, sincerely regretted by all who knew him.
- 3.51 6th February, 1843 : Sacred to the memory of the Revd. John Spencer B.A. who died at Kurnaul on the 6th February, 1843, aged 32 years. There is a but step between me and death.⁶

Inscription from Kalthal

The following inscription was found on the grave in the Cemetery at Kaithal :

- 3.52 22nd July, 1845 : J. Mulcally Quarter Master Sergeant. XVth Regt. No. I died July 22nd, 1845.

Inscriptions from Kurukshetra

The following inscriptions were found on the sacred tanks at Thanesar :

Sanahat Inscription

25

- ३.५३ हिज ऐकसेलेसी पंजाब के गवर्नर साहिब अपने वर्षाश्रुतु के दोरे में ५ अगस्त, १८२१ को बानेसर में बाजमान हुये । वह हिन्दुओं के प्रति प्राचीन एतहासिक

3. There are also buried at Karnat of whom no monument remains :—
Capt Gardiner Boyd, 50th N.I. March 13, 1829.
Surgeon Ambrose Stralton, 2nd Light Cavalry. Nov. 28, 1829.
Capt. Cromwellin, Horse Artillery. Sept. 1830.
Capt. Matthew Nully, Horse Artillery. April 18, 1831.
Lieut Michael Gorman, 2nd Light Cavalry. April 18, 1831.
Ensign F.H. Pemberton, 62nd N.I. Oct. 16, 1831.
Ensign Hayward, 37th N.I. Nov. 21, 1831.
Major Eager, H.N. 31st Foot. December 22, 1832.
Capt. Alexander Beattie, H.N. 31st Foot. May 28, 1834.
Capt. Green H.M., 31st Foot. Dec. 23, 1835.
Ensign Ferguson, 27th N.I. Aug. 10, 1838.
Lt. and Quarter Master General Kewney. Nov. 5, 1838.
Ensign Henry Brougham, 4th Light Cavalry. Oct. 11, 1839.
Brevet Capt. Gilbert C.S. Master, 4th, Light Cavalry. Oct. 25, 1839.
Staff Surgeon James A. Rothney attached to 63rd N.I. March 4, 1843.

श्रीर पवित्र कुण्डों और मन्दिरों को दृष्टिगोचर कर अति प्रसन्न हुये और उन्होंने श्री कुक्षेत्र जीर्णोद्धार सम्मति (जिर्णोद्धार समिति) की प्रार्थना को स्वीकार किया और श्री कुक्षेत्र पुस्तकालय का बुनयादी पत्थर रखा। इस शुभ कार्य के समय बहूत से ब्राह्मण प्रोद्भूत पण्डित और संनातन धर्म महामण्डल के नेता श्रीमान गवरनर साहिब का सहकार करने के लिये एकत्र हुये थे।

अपने भ्रातृभवन की याद में सर ऐडवरेड मैकलेगन के०सी०एस०आई०के०सी०आई०ई० ने २५० रुपये का दान दिया जो कि थानेसर की ब्राह्मण पंचायत को उसी रीति के अनुसार बांटा गया जिस रीति से गवरनर जनरल इण्डिया का ५०० रुपये का दान स० १८५१ में बांटा गया था।

श्री मान गवरनर साहिब की यह भाशा है कि सरकारी भण्डार जो इस स्थान पर पधारे वह इस स्थान की पवित्रता का भली प्रकार से रक्षा रखें और थानेसर और इसके आस-पास के इतिहासिक और प्राचीन मन्दिर इत्यादि की रक्षा करने में सहायता दें।

गवरनरमैट हाउस

हस्ताक्षर

साहोब

जा०सी०एस बलेक मेजर,

१४-११-१९२१

पराईवेट सेक्रेटरी, श्रीमान गवरनर साहिब

एज्जाब

English Version⁶

(Seal)⁷

- 3.54 His Excellency the Governor of the Punjab visited Thanesar, in the course of his Monsoon tour, on the 5th August, 1921. He was very pleased to inspect the old historical and sacred tanks and temples of the Hindus, and at the request of the Kurukshetra Restoration Society performed the foundation stone laying ceremony of the Kurukshetra *Pushtakalya*, in the presence of the Brahmin Priests. Men of learning and leading members of the All India Sanatan Dharam Mahanmandal gathered there to welcome his Excellency.

In commemoration of his visit, Sir Edward Maclagan, K.C.S.I.K.C.I.E., was pleased to make a donation of Rs. 250 which was divided among the Brahmin Panchayat of Thanesar in the same proportion in which the donation of Rs. 500 was distributed by the Governor General of India in 1851.

Sir Edward Maclagan trusts that all officers of the Government will scrupulously observe the sanctity of the place, and assist

6. Another copy of the inscription is engraved on a red sand-stone (approximately 9' x 3') now stands posted on the northern bank of the Sanehat Tank whereas the literal meaning (No. 3.53) both in Hindi and Urdu is also recorded on another red sand-stone (Hindi on upper part and Urdu on lower) which now stands posted on the north-east corner of the Sanehat Tank (Kurukshetra).

7. The impression of the Seal of the Government is engraved on the upper most part of the stone

in the preservation of works of Archaeological and historical interest in Thanesar and its neighbourhood.

Government House,
Lahore
14th November, 1921.

Sd. J.C.S. Black Major,
Private Secretary to the
Government of Panjab

Brahmasar Inscription⁸

(True Copy)

- 3.55 The Brahmins of Thauneser having petitioned the Governor General praying, that the fish in the surrounding tanks, which are the places of *Teruthes* of pilgrimage may not be caught, nor the trees destroyed, nor horned cattle slaughtered at this place. His Lordship in consideration of the great sanctity, in which Thauneser is held by the Hindoos is pleased to direct that travellers be enjoined to regard the wishes of the Brahmins in the above mentioned respects and as far as possible, in all others touching their prejudices.

H.M. Lawrence
Assistant Envoy
25th February, 1843

Signed G.C. Clerk
Poll agent
10th January, 1832
at Umbala

Sanabat Inscription

- 3.56 The foundation stone of this Ghat was laid by Captin R.M. Lewis Dy. Comr.⁹ in the time of M. Dindyal¹⁰ Tebsildar President M.C. Thanesar in 1930 A.D.

Inscriptions from Ambala

The following inscriptions were found on the graves in the Cemetery, Ambala.

- 3.57 14th October, 1843: Sacred to the memory of Ensign. T.G. Jenkins 55th Regt. Bengal N.I. died 14th October, 1843, also of Ensign C. Semple 55th Regt. Bengal N.I. drowned in the Sutledge, 14th January, 1844.
- 3.58 19th December, 1843: Sacred to the memory of Theophilus. John Bourke late Lieutenant in. Hr. Ms. 31st foot who departed this life the 19th December, 1843, aged 29 years, this tomb is erected by his brother officers to mark their esteem.

8. This inscription engraved on a red sandstone (5½' x 3') is the true copy of the orders of the Governor General, and engraved by the order of the Assistant Envoy H.M. Lawrence. The inscription originally was engraved both in English and Persian, but inbetween the English version (upper part) and the Persian (lower part) there are engraved four lines in Devanāgarī script conveying the purpose of the inscription though not the literal meaning. The Devanāgarī script seems to have been engraved later on by some agency or person.

9. Dy. Comr., here is the abbreviated form of Deputy Commissioner.

10. M. Dindyal is Munshi Dindyal.

- 3.59 25th March, 1844 : Sacred to the memory of Riding Master Edward Aldridge 4th Lancers who died 25th March, 1844, aged 43 years.
- 3.60 26th June, 1844 : Sacred to the memory of Major Urmston Hr. Ms. 31st foot who departed this life the 26th of June, 1844, aged 50 years. This tomb is erected by his brother officers to mark their esteem.
- 3.61 5th July, 1844 : Sacred to the memory of the late Frederick James Elsegood Lieut. Interpreter and Quarter Master 4th Regt. N.I. who departed this life on the 5th July, 1844, aged 25 years. This tomb is erected by his brother officers.
- 3.62 24th August, 1844 : Sacred to the memory of I.E. Jenkins Late Assistant Surgeon in Hr. Ms. 31st Regt. who departed this life on the 24th day of August, 1844, aged 27 year. This tomb is erected by his brother officers to mark their esteem.
- 3.63 9th September, 1844 : Sacred to the memory of the late William Lowther Lieut. 41th Regt. N.I. who departed this life on the 9th September, 1844, aged 29 years. This tomb is erected by his brother officers.
- 3.64 27th November, 1844 : M.S. Dalrymple Surgeon ob. : November 27th, 1844.
- 3.65 5th June, 1845 : To the memory of Weston John Smith Ensign 63rd Regt. who departed this life on the 5th of June, 1845. This monument is erected by his brother officers.
- 3.66 2nd September, 1845 : Sacred to the memory of Major Robert Leech C.B. of the Bombay Engineers. Born December 7th, 1813. Died at Umballa September 2nd, 1845. A most distinguished Oriental Scholar, and one of the first European officers who entered and one of the last who left Afghanistan during the time of British occupation of that country. This stone is erected by a widowed mother to the memory of her last surviving son.
- 3.67 9 December, 1845; 21 December, 1845 : "In sure and certain hope of the resurrection to eternal life thro' Jesus Christ our Lord" Here rests all that was mortal of Marian, the beloved wife of Captain E. D'Arcy Todd, H.A. and eldest daughter of B.L. Sandham, Esqr. She died at Umballa on the 9th of December 1845. Aged 23 years and 8 months. Her afflicted husband after placing the remains of his wife in this spot marched for the seat of war and arrived in time to take part in the Battle of Moodkee on the 18th of December, 1845 at Ferozeshah. On the 21st of that month in the 39th year of his age he found an honourable death while commanding 2nd Troop 1st Brigade H.A. Their memory is cherished deeply in the hearts of sorrowing relatives and by them this tomb has been erected.

- 3.68 3 July, 1846 : Sacred to the memory of Ensign R.T. White. 26th N.I. who departed this life July 3rd 1846, aged 20 Years and 6 months. Deeply and sincerely regretted, by his relatives and friends.
- 3.69 27 November, 1846 : Sacred to the memory of James Smith Esqr M.D. Surgeon H.Ms. 61st Regt. who departed this life on the 27th November, 1846, aged 60 years. This monument is erected by his brother officers.
- 3.70 13 December, 1846 : Sacred to the memory of Lt. & Adj. J.F. Brickdale H.Ms. 61st Regt. who departed this life on the 13th December, 1846, aged 23 years and 2 months deeply regretted by his brother officers.
- 3.71 30 May, 1847 : Sacred to the memory of Major C. Douglas Hr. Ms. 61st Regiment, eldest son of Lieut. General Sir Howard Douglas. G.C.B. who departed this life at Umballa on the 30th May 1847, Aged 49 years. Deeply and sincerely regretted by his friends who have erected this simple monument to his memory and worth.
- 3.72 25 August, 1847 : Sacred to the memory of Captain J.S. Atkinson H.Ms. 61st Regt. who died at Umballa on the 25th August 1847. Aged 38 years and 1 month.
- 3.73 11 November, 1847 : Sacred to the memory of Colonel James Frushard of the Bengal Army who during a service of forty-two years in India earned for himself the reputation of a good soldier, an honourable man and a true Christian who having raised and disciplined the 2nd Enropn. Regt. commanded it for nine successive years and died in the love and esteem of all this monument is erected by his comrades and friends the officers and men of his regt. obit A.D. 11th November 1847 Aetat 59 years.
- 3.74 28 March, 1848 : Sacred to the memory of John Anthony Hodgson, of Sheraton, in the country of Durham, Major General Bengal Army, and Colonel of the 14th Regt. B.N.I. who departed this life at Umballah on the 28th March 1848, aged 71 years. "Blessed are the Dead which die in the Lord for they rest from their Labor".
- 3.75 19 May, 1848 : Sacred To the memory of Captain Edward Cormick Paymaster 3rd K.O. Light Dragoons who departed this life on the 19th May 1848. Aged 28 years. Deeply and sincerely regretted by his family and friends.
- 3.76 22 September, 1848 : Sacred to the memory of H.W. White Lieut. H. Ms. 3rd or Kings Own Light Dragoons, who departed this life 22nd September 1848. Aged 28 Years. Deeply and sincerely regretted by his relatives and friends.

- 3.77 18 July, 1849 : Sacred to the memory of Lieut. Francis M. Gilbert 2nd Regt. Grenadiers aged 24 years who was killed whilst aiding in extinguishing a fire in the lines on the 18th July 1849 at this station.
- 3.78 13 December, 1850 : In memory of Crawford Miteord Rees, Captain 65th Regt. N.I. who died at Amballah on the 13th December 1850. Aged 36 Years. This testimonial was erected by his brother officers.
- 3.79 21 February, 1851 : Sacred to the memory of Major General Sir Dudley St. Leger Hill, K.C.B. Colonel of H.M. 50th Regt. who died at Umballah while in command of the Sirhind division on the 21st February 1851.
- 3.80 24 February, 1851 : Sacred to the memory of Major Henry Wortham Farrington of the Invalid Establishment, formerly of the 2nd regiment Bengal Grenadiers, who died at Umballa on the 24th February, 1851, aged 52 years, after a long and painful illness which he bore with exemplary patience and resignation. This monument is erected by his affectionate wife. He rests in peace, and in the hope of a glorious resurrection through the merits of his redeemer. I shall go to him but he shall not return to me.
- 3.81 28 February, 1851 : To Captain Joseph Davey Cunningham Bengal Engineers born 9 June 1812-died 23 February 1851.
- 3.82 3 October, 1852 : Erected by the officers of H.M. 75th Regt. in memory of Lieut. Francis Hardy. Born 17th August 1830, died 3rd October 1852.
- 3.83 8 December, 1852 : Sacred to the memory of John Campbell Bolton Ensign and Riding Master 2nd Regt. Light Cavalry, who departed this life on the 8th of December 1852, aged 54 years. Sincerely regretted by all who knew him. God's will be done.
- 3.84 24 May, 1853 : Sacred to the memory of Captain G.P. Austen 18th regiment N.I. who died at Umballa 24th May 1853, aged 42 years.
- 3.85 24 May, 1853 : Erected by the officers of H.M. 75th Regt. in memory of Asst. Surgeon J.L. Johnston. Born 23rd March 1824, died 24th May 1853.
- 3.86 12 September, 1853 : Sacred to the memory of Charles St. John M.D. late Inspector General H.M. Hospitals in India who died at Umballa on 12th September 1853 in the 63rd year of his age. This tomb is erected by the members of the Medical Department who had served with him in India and as token of the esteem in which he was held by them.
- 3.87 3 September, 1854 : Sacred to the memory of G.T. Fogarty

- Esquire late Surgeon, 70th Regiment N.I. who died at Umballah on the 3rd of September 1854. This tomb has been erected by the officers of the regiment as a mark of their esteem.
- 3.88 22 November 1854 : Sacred to the memory of Captain James Dutton Smyth H.M. 98th Regt. who died at Bussi on the 22nd November 1854 aged 39.
- 3.89 20 December 1854 : 30 November, 1854 : Sacred to the memory of Lieutenant William Henry Drummond Ross Interpreter and Quarter Master 28th Regiment Native Infantry who departed this life the 20th December 1854 aged 30 years and 11 months also of his son William Sapte Wright. Born on the 19th February 1852, died 30th March 1854.
- 3.90 30 October, 1855 : Sacred to the memory of Lieut. A.H. Robertson H.M. 53rd Regt. who died on the 30th October 1855 at Umballa aged 30 years. This tomb is erected by his brother officers as a token of their esteem and regard.
- 3.91 18 November, 1855 : Sacred to the memory of Ensign Hugh George E. Fisher 60th Regiment B.N.I. who departed this life on the 18th November 1855 aged 19 years erected by his brother officers.
- 3.92 15 February, 1856 : R.J.C. Grant Esqur. Surgeon H.M. 9th Lancers deid at Umballa February, 15th 1856 aged 52 years. Whosoever liveth and believeth in me shall never die.
- 3.93 3 March, 1856 : 13 September, 1857 : Sacred to the memory of Amelia, the beloved wife of F.I. Anson D.P. Works, who departed this life 3rd March 1856 aged 29 years. Thy comforts have refreshed my soul, I shall be satisfied when thy glory shall appear. Also to Edward Angus Creed the beloved son of the above, who perished at Lucknow on the 13th of September 1857 during the siege, aged 14½ Years. The enemy hath persecuted me, he hath smitten my life down to the ground. Psalm 143.
- 3.94 15 November, 1856 : In memory of Tristram Squire Richardson Lieut. 1st Battn. 60th Royal Rifles who died at Umballa November, 15th 1856. This monument is erected by his brother officers as a token of regard.
- 3.95 21 November, 1856 : To the memory of Captain James Spens Bengal Engineers who died at Umballa on the 21st November 1856, aged 45 years. Mark the perfect man and behold the upright : for the end of that man is peace. Psalms 37 and 37V.
- 3.96 12 December, 1856 : Sacred in memory of Malcolm Bell, Supvvr. D.P.W. who departed this life on the 12th December, 1856.
- 3.97 20 May, 1857 : I.H.S. Sacred to the memory of Lieut. C. Connolly

- who departed this life on the 20th May 1857, aged 58 years 4 months and 26 days, his children erected R.I.P.
- 3.98 18th June, 1857 : To the memory of Lieutenant Charles Armstrong Doyne late of the 60th B.N.I. who died at Umballa on the 18th of June A.D. 1857. This tomb was erected by his widow.
- 3.99 31st October, 1857 : Sacred to the memory of Lieut. G.C.N. Faithfull H. Ms. 75th Regiment. A soldier zealous and true counting his life as nothing so he but discharged his duty to his country. He died at Umballa Oct. 31st 1857, aged 26.
- 3.100 22 June, 1858 : Sacred to the memory of Captain S.C.A. Swinton, last surviving son of the late Samuel Swinton Esqre. of Swinton, Berwickshire, who died at Amballa June 22nd 1858, aged 36 years.
- 3.101 29th September, 1858 : Sacred to the memory of Lieutenant Colonel Lucius Horton Smith 6th Regt. Light Cavalry born 28th September, 1793, died 29th September, 1858, aged 65 years. "Resurgam."
- 3.102 21st November, 1858 : Sacred to the memory of Lieut. Hugo James 44th Regt. N.I. who died November 21st, 1858, aged 31 years. "To the Lord our God belong mercies and forgivenesses though we have rebelled against him."
- 3.103 23rd January, 1860 : Sacred to the memory of Lieut. Stuart John Mild May Maxwell of E. troop Royal Horse Artillery who died at Umballa on the 23rd January 1860 aged 24 years and 3 months. Beloved by all who knew him.
- 3.104 22nd April, 1861 : Sacred to the memory of Major John Atkinson 89th Regt. who died on the 22nd April 1861 at Umballa, aged 32 years. This tomb is erected by his brother officers as a token of their esteem and regard.
- 3.105 6 June, 1861 : I.H.S. sacred to the memory of George Hamilton Freeling Bengal Civil Service, born 9th February 1831 died 6th June 1861, aged XXX "and when they had lifted up their eyes they saw no man, save Jesus only" Mat : XVII 8.
- 3.106 28th October, 1862 : Sacred to the memory of Thomas, Tilford, C.B. 5th R. H. B. died 28th of October, 1862 aged 20 Years.
12 months in India I have romed my fortune for to try. It was God's will when at that time that in it I should die.
This tablet was erected by his comrade soldiers as a tribute of respect to his memory.
- 3.107 12th September, 1865 : Here rests in hope the body of Clifford Henry Meham Captain Madras Staff Corps who died at Kalka September 12th, 1865 aged 33 years, his short life was devoted to

the earnest performance of his duty, and his memory lives in the record of the gallant defence of Lucknow, and the memorable events of that period. His end was peace. This stone is erected in affectionate remembrance by the officers of the 10th Bengal Cavalry.

- 3.108 31st October, 1868 : Colonel Robert Andrew Smith Bengal Infantry born 11th November 1818 died 31st October 1868.
- 3.109 5th February, 1870 : I.H.S. in loving memory of George Moir C.B. Colonel Royal Horse Artillery died at Umballa 5th February, 1870 in his 50th year.
- 3.110 31st October, 1870 : Let us labour therefore to enter into that rest. Lord all pitying Jesu blest, Grant him thine enteraal rest. Sacred to the memory of Charles Francis Falcon Chamberlain, Lt. Colonel, C. B. Commanding 23rd Punjab Pioneers, born October 11, 1826, died October 31, 1870, a zealous officer, an affectionate friend. This tomb is erected in loving reverence to his memory by his widow and children.
- 3.111 3rd May, 1871 : Sacred to the memory of Lieut. and Adj. James Thomson late of 72nd Duke of Albanys Highlanders who was killed at Umballa on the 3rd May, 1871 by a fall from his horse on parade, aged 48 years, erected by his brother officers as a tribute of esteem for his amiability of character and in recognition of a faithful discharge of duty in the regt. during a service of 30 years.
- 3.112 29th October. 1873 : Sacred to the beloved memory of George Hamilton Lieut. Colonel B.S.C. who departed this life on the 29th October 1873 aged 52 years.
- 3.113 4th June, 1876 : Sacred to the memory of Lambert Lyons Montgomery Lieut Colonel Scots Fusiliers Guards and Paymaster 10th Royal Hussars who died at Saharunpore on the 4th June, 1876. 'Blessed are the dead which die in the Lord, yea saith the Spirit; that they may rest from their labours' Rev. XIV. 13.
- 3.114 3rd October, 1876 : Sacred to the memory of Captain the Honourable Edward Courtenay Vaughan 4th Batta. Rifle Brigade, who died at Umballa on the 3rd October 1876, aged 35 years, erected by his brother officers.
- 3.115 6th December, 1877 : Sacred I.H.S. to the memory of Major General Charles F. Smith, Born 14 January 1823. Died 6th December, 1877. Forgive us our Tresspasses.
- 3.116 17th March, 1880 : In Memoriam W.F.F. Gordon Lieut. Colonel Commanding 63rd (West Suffolk) Regt. born 30th June 1837, died 17th March 1880.

- 3.117 5th December, 1886 : Sacred to the memory of Lieut. Colonel Edward Andrew Trevor Royal Engineers who died at Umballa December 5th 1886 aged 47.
- 3.118 29th December, 1886 : Sacred to the memory of Lt. Colonel Robert Cony Whiting Bengal Staff Corps (Retired) late 11th Bengal Native Infantry who died at Nahun on the 29th December 1886 in the 62nd year of his age. So he giveth his beloved sleep Ps. CXXVII-3.
- 3.119 11th January, 1887 : In loving memory of Edward Ronald Douglas C.I.E. born August 3rd, 1825, died January 11th, 1887.
- 3.120 23rd March, 1889 : In loving memory of Henry De Grey Warner Colonel R.H.A. who died at Umballa on the 23rd March, 1889. Erected by his sorrowing wife and sister.
- 3.121 8th November, 1890 : In Loving Memory of William Charles Gott General H.M.'s. Bengal Army who died November 8th, 1890, aged 69 years, with Christ; which is far better.
- 3.122 13th February, 1891 : In memory of Brigr. General W. Lowry Auchinleck commanding Sirhind district who died at Umballa 13th February 1891, aged 49 years.
- 3.123 25th January, 1898 : The Hon. Charles Cavendish Winn Major 3rd Battalion Rifle Brigade who died from an accident at Polo January 25th 1898, aged 39.
- 3.124 24 November, 1902 : In loving memory of Lt. Col. G.F.A. Norton R.A. who died at Umballa 24th November 1902, aged 47 years. "Christ our life." Clossians 34th V.
- 3.125 Sacred to the memory of Charles Noble McMullin Major Bengal Staff Corps who departed this life at Bussee near Umballa at the age of 39. "Lord Jesus receive my Spirit."
The following inscription was found on the grave in the Cemetery near City Station, Ambala.
- 3.126 February, 1848 : Sacred to the memory of N.M. D'Estival who departed this life at Umballa on—February, A.D. 1848, aged 52 years. Erected by his affectionate wife and son Elizabeth and Lewis D'Estival.
The following inscribes were found on the tablets in St. Paul's Church, Ambala.
- 3.127 31 October 1870 : 16th October, 1879 : In loving memory of Charles Francis Falcon Chamberlain, C.B. Lt. Colonel Commandant 23rd Punjaub Pioneers, who died in this Cantonment, 31st October 1870, aged 44 years, after brilliant service in the Deccan, Scinde, Persia, Oude, Abyssinia and the Punjaub.
Also of Thomas Hardy Chamberlain, Major General (retired) Bengal Staff Corps, who after 37 years service, chiefly in the

Thuggee Department, Oude Commission, and in Kumaon, died at Spring Grove, Isleworth, Middlesex, 16th October 1879, aged 57 years. They were faithful servants of their queen and country.

- 3.128 13 February, 1891 : To the glory of God in memory of Brigadier General W. Lowry Auchinleck Commanding Sirhind District who died at Umballa on 13th February 1891, aged 50 years. This tablet is placed here as a mark of esteem by the officers who served under him.
- 3.129 3 January, 1898 : In memory of my beloved husband Devereux Walter Hickman, Major, 34th Pioneers, formerly D.A.A.G. Umballa who was killed in action during the Tirah campaign near Landi Kotal, on January 3rd 1893, aged 40 years.
 "Passed beyond all grief and pain death for thee was truest gain;
 In that home of rest and peace where all sin and sorrow cease
 Jesus grant that we may meet there adoring at Thy feet."
- 3.130 20 October, 1899 : To the memory of Major General Sir William Penn Symons K.C.B. who was mortally wounded when leading on his troops to victory against the Boers at the battle of Talana Hill on the 20th October, 1899. Erected by officers who had served under him.
- 3.131 17 June, 1900 : In loving memory of Phillip Kavanagh Doyoe, late Lieut. Colonel Commanding 4th Royal Irish Dragoon Guards, of Hermitage, Co. Dublin. and Kilmanaghmore, Co. Wicklow, Ireland, who died at Simla on 17th June 1900, aged 49.
- 3.132 11th July, 1903 : In memory of Major General D.M. Strong, C.B., who died at Haslemere, Surrey, 11th July 1903, aged 62. He served for 28 years in the 10th Bengal Lancers and commanded the Regiment from December 1887 to October 1894. This tablet has been placed in this Church by the officers, native officers, and men who served with him in the Regiment, as a token of esteem and love.¹¹

11. There are also buried at Ambala the following to whom no monuments exist :
 Lieut. George St. J. Henderson, H.M. 29th Foot ... November, 24, 1846.
 Major Charles Mills H.A., Political Agent.....December, 29, 1846.
 Lt. J. Hutton; H.M. 61st Foot.....May 2, 1847.
 Qr. Mr. John Palmer, 14th Dragoons.....September 13, 1847,
 Brevet Major George Templer, 22nd N.I.....Nov. 2, 1848.
 Ensign Edward Evans, 45th N.I.....Jan. 4, 1850.
 Lt. Thomas Orlerson, H.M. 8th Foot.....Sept. 4, 1857.
 Ensign M.A. Scott, H.M. 9th Foot.....Feb. 1, 1858.

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